THE DOCTRINE OF BOTH THE SACRAMENTS:

To wit,

BAPTISME, and the SVPPER of the LORD.

Delivered in ſundry Sermons by *Stephen Denſon*; Preacher of Gods Word at *Gree-Church*, LONDON.

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MARK. 16. 16.

He that beleeveth and is Baptized, ſhall be ſaved, but he that beleeveth not ſhall be damned.

IOHN. 6. 53.

Then Ieſus ſaid unto them, Verily, verily I ſay unto you, except ye eat the fleſh of the Sonne of Man, and drinke his bloud, ye have no life in you.

LONDON,
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To the VVorſhipfull and vertuous Gentlewoman, Miſtreſſe THOMASIN OWEFIELD, together with all them which feare God in the Pariſh of *Cree-Church*, *London*, or elſewhere, Grace and Peace be multiplyed.

Chriſtian Friends.

I Remember what the Lord himſelfe ſaith to *Iſaiah* the Prophet, in the eight and thirtieth of his Prophecie, *Now*

goe and write it before them in a Table, and note it in a Booke, that it may bee for the last day, for ever and ever. I consider also that of *Peter*, in his second Epistle, the first Chapter, the fourteenth and fifteenth Verses, where hee saith, *Seeing I know that the time is at hand, that I must lay downe this my Tabernacle, even as our Lord* IESVS CHRIST *hath shewed mee: I will endeavour, that you may bee able, after my decease, to have these things alwayes in remembrance.* The which places doe somewhat encourage mee to make publike these Notes which I delivered in your hearing, concerning both the Sacraments,

to

to wit, Baptiſme and the Lords Supper. And the reaſons which moove mee to publiſh this Treatiſe in your Names, are not becauſe I deſire not that others alſo may profit by it: For I wiſh unfaynedly that it might bee profitable to all: yea, even to them which ſeeme for the preſent to bee contrarily minded: But you my Chriſtian Friends, I name, becauſe I am perſwaded you will take my weake Endeavours in good part, and will beſtowe ſome paines in the reading of them: And if any may challenge any priviledge in this poore Worke concerning the Sacraments,

then much more may you, Vertuous Gentlewoman, considering you have been a meanes, at your owne charge, together with that which was bequeathed by your Husband deceased, to erect a Monethly Lecture, to bee preached the first Saturday in every moneth, before the Sacrament being administred upon every first Lords day in the same moneth, and have setled meanes for the maintaining of the said Lecture, not for a yeere, or two yeares, but for a thousand yeeres, if the world continue so long: Thus you are a Benefactrice to our Parish, to Gods Church, and to my selfe, which wee

wee doe acknowledge with all thankfulneſſe: And you the reſt of my Chriſtian Brethren and Pariſhioners, let mee obtaine of you to reade over theſe Sermons diligently, and to reade them to your Families, that they may bee acquainted with the Doctrine of the Sacraments: Strive not to reade much at once, leſt it bee a wearineſſe to the fleſh, but reade adviſedly, and ſanctifie your reading by Prayer; thus you ſhall pleaſe God, benefit (I hope) your ſelves and yours, and thus you ſhall comfort my Spirit, and cauſe my Soule to rejoyce for you. I will not

trouble you with many lines: I will therefore conclude with that of the Apostle, in the first Epistle to the *Corinthians*, chapter 16. verse 24. *My love bee with you all in Christ Iesus.*

Yours in all

Christian service,

Stephen Denison.

A briefe view of the severall points, handled in this Treatise. Concerning *Baptisme* out of *Acts* 22. 16. these points.

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THE

THE DOCTRINE of the Sacrament of *Baptiſme*.

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ACTS. 22. 16.

And now, why tarriest thou? ariſe, and be baptized, and waſh away thy ſinnes, calling on the Name of the Lord.

CAP. I.

IN the former verſes, *Ananias* hath directed *Saul*, otherwiſe called *Paul*, what he was to doe for the good of others, to wit, *That he was to bee a witneſſe unto all men, of what he had ſeene and heard:* In this verſe he directeth him further,

namely, what hee ought to doe for the good of his owne soule: *viz. Hee must not tarry, but arise and bee baptized, &c.* This is the Coherence: In the Text it selfe we are to observe two poynts.

First, an Expostulation in these words, *And now, why tarriest thou?*

Secondly, an Exhortation in the rest of the Text; wherein foure points: First, an excitement, *Arise*: Secondly, a dutie, *Bee baptized*: Thirdly, a benefite, *Wash away thy sinnes*: Fourthly, a necessary adjunct, *Calling on the Name of the Lord.*

And now, why tarriest thou? In that this holy man *Ananias* doth not content himselfe to instruct *Paul*, what to doe as a Minister, but directs him also, what hee ought to doe as a Christian,

Sect. 1. Thence we are to learne this in-

instruction, to wit, *That it is the part and duty of the Ministers of Christ, not onely to care for the good of the soules of others, but also to have an especiall care for the good of their owne soules.* Paul must not thinke it enough to bee a witnesse, for the benefit of others, but hee must also bee baptized, and wash away his sinnes, for his owne benefit. And the Elders of Ephesus must not think it sufficient, *To looke to all their Flockes, whereof the Holy Ghost hath made them overseers*, but also they must *take heed to themselves. Act.* 20. 28.

The like may be sayd of *Iohn* the beloved Disciple, hee must not onely bee a tender nurse to feede others with the sugred milke of the Gospell, but hee must also *eate the Booke*, and partake of the sweetnesse of Gods Word in his owne soule. *Revelat.* 10. 9. And this was

Paules practice, *He beat downe his body and kept it under, least when hee had preached unto others, hee himselfe should bee a castaway.* 1 *Cor.* 9. 27. Yea this was the practice of all the Prophets and Apostles, for as they were transcendent preachers, so they were holy men, sanctified by the word and spirit of God.

And indeede hee that doth not soundly care for his owne soule, hee cannot possibly care, as hee ought, for the soules of others. It is a true saying, hee that is false to himselfe is true to none. And therefore selfe-care in a Minister is very needfull.

This may serve, for the too just reproofe of many of us Ministers. Wee dehort others from sinne, but have wee care to mortifie it in our selves? we charge others to heare the word with all diligence, but

are

are not wee found negligent hearers our selves? Wee admonish the people to Almes deedes, but doe we give almes our selves? May not God say justly unto us as hee sayd unto the Iewish teachers: *Rom. 2. 21. Thou that teachest another, teachest thou not thy selfe? Thou that teachest a man should not steale, doest thou steale? Thou that sayest a man should not commit Adultery, Dost thou commit Adultery, &c.* I cannot more fitly compare Verball Ministers (which like unto Pharises say and doe not) then unto Barbours, which can trim other men, but cannot trimme themselves; or unto Taylors, which can take measure of other men, but cannot take measure of themselves; or unto Cookes, which dresse good meate for others, and partake of no part of it themselves: but my deare Brethren, remem-

ber wee that our calling requires Practice as well as Preaching, Example as well as Doctrine, Deeds as well as Words. 1 *Tim.* 4. 12. But I speake unto the wise, and therefore a word shall bee sufficient.

Why tarriest thou? This implyeth that *Paul* himselfe was not so forward to bee Baptized as had beene meet, whereupon *Ananias* doth reprove him for his backwardnesse, in these words, *Why tarriest thou?*

Sect. 2. Whence observe wee, *That there is a backwardnesse and untowardnesse, even in the best, unto that which is good.* Gods deare children are backward unto goodnesse as well as others. How backward was *Lot* to come out of Sodom, in that the Angels were constrained to dragge him out, *Gen.* 19. 16. How backward was *Moses* to goe upon Gods ambassage unto

Pharaoh

Pharaoh for the delivering of his brethren out of *Ægypt*. *Exod.* 4 12, 13. How backward was *Ionas* to goe to *Niniveh* to preach the doctrine of repentance for the good of many a soule. *Ion.* 1. 3. Yea come wee to our selves, How backward are we to forsake our especiall sinnes, to performe universall obedience to God, to workes of holinesse, to workes of mercie, to whatsoever is good?

And what is the reason of this backwardnesse in Gods Saints? certainely because after conversion there is a remainder of naturall corruption, they are flesh as well as spirit; and as the spirit is willing, so the flesh is weake, so that they cannot doe that which they would; yea when they would doe good, evill is present with them, as *Paul* speaketh of himselfe. *Rom.* 7. 21.

Gods people must take dili-

gent notice of this auckwardneſſe and untowardneſſe in themſelves and they muſt bee humbled for it; eſpecially conſidering how prone and forward wee are unto that which is evill. We need no great perſwaſion to move us to be vaine, to move us to ſpare our purſes, to move us to bee raſh-angry, and the like; we are too prone of our ſelves this way: but if it be required of us to beleeve, to obey wholſome doctrine, to give almes and the like, herein onely we are backward.

But we muſt labour to ſhake off this corruption, neither muſt wee yeeld unto it; and that we may doe ſo, obſerve we theſe directions.

1 Let us repent of it, for repentance is the beſt meanes for the obtaining victory againſt the dominion of any ſinne.

2 Let us remember that when wee find any backwardneſſe

nesse in our selves unto that which is good, it is not the voice of him which hath called us out of darkenesse into light, but it is the voice of the flesh, and of the devill, to draw us backe againe into our old Sodome: and therefore wee must not by any meanes yeeld unto it.

3 We must pray unto God that he would give us strength against our untowardnesse, that he would make his yoake easie and his burden light. For naturally we can never runne after Christ unlesse hee first give us a will thereunto.

Thus much for this point.

Why tarriest thou? In that *Ananias* doth here reprove *Paul* for delaying his baptisme, *Therefore hence note wee that good actions must not bee deferred.* Whereupon *Salomon* saith, *Say not unto thy neighbour, goe and come againe, and to morrow* Sect. 3.

I will give, when thou hast it by thee. Prov. 3. 28. Out of which place it is manifest, that speed is required in well-doing: it is not sufficient to doe good, but it must bee done without delay. To this purpose we also read in *Gal.* 6. 10. *While we have opportunity let us doe good unto all men: especially unto those which are of the houshold of Faith.* Whence wee may observe that good must be done in the present opportunity. Therefore *David* tooke the right Christian course: *For he made haste, and delayed not the time to keepe Gods commandements. Psal.* 119. 60.

And certainely there is great reason that wee should not delay good actions.

1 Because God loves no trifling, the Lord loves, that what we doe, we should doe it with cheerfulnesse and alacritie, and therefore with speed.

2 We

2 We had need to do good with speed, for otherwise our hearts may be hardened: wee have a good motion happily to day to doe such or such a good action, by to morrow this good motion may bee gone, and wee not have a heart to performe it. Therefore, *Arise* whilst the yron is hot, worke whilst God offereth grace: delay not the time for good actions.

Where note, that good actions though they must not bee delayed, yet they must not on the other side bee done preposterously; they must be undertaken with sound advise and counsell: for wee may offend as well in doing that which in it selfe is good, if wee bee not carefull in the manner of doing, as if we did that which is every way evill, as wee see in the example of *Vzza*, who sinned in his touching of the Arke, though hee did it with an intent

tent to ſave it from falling. 2. *Sam.* 6. 7. But the truth is, wee muſt not delay wel-doing upon negligence, but with all convenient ſpeed, wee muſt accompliſh that good which we doe intend.

The uſe of this point may be for exhortation: Doſt thou intend to ſeeke the Lord by repentance? then ſeeke him whilſt he may bee found. Doſt thou intend to give thy ſelfe to more devotion in hearing and meditating on Gods word, and in prayer and the like? then to day if thou wilt heare his voice harden not thine heart. Doſt thou intend to make ſatisfaction for wrongs done unto others? learne of *Zaccheus* to doe it preſently. Doſt thou intend to doe good unto the poore? deferre it not till death onely, but now in thy life time, and while God giveth thee both meanes and will, doe

doe what good thou canst.

Cap. 2.

Arise.

THis excitement *Ananias* useth unto *Paul*, of purpose to rouse him to a more heavenly mind, and to prepare him the better for Baptisme.

Whence observe we, that *in holy businesses there ought to be an heavenly mind.* A Christian ought to rouse himselfe up unto an heavenly temper, whensoever he hath occasion to have dealing with God in holy affaires. For this end the Temple is said to bee built upon an hill. *Isay* 2. 2. that so the situation of the place might put us in mind of the necessitie of an heavenly affection in Gods worship. *Sect.* 1.

And *Davids* practice was very excellent to this purpose: for

for hee being about to praise God in *Psal.* 57. 8. he awakes his glory, and his Psalterie and Harpe, much like unto a cocke, which clappeth himselfe with his wings before he crow, of purpose to rouse himselfe, that hee might crow the better, Even so doth holy *David*, hee useth all meanes to stirre up his affection in Gods worship, that he might glorifie God the better.

Now to the end that wee may attaine this heavenly mind in Gods worship, observe we these directions.

First, let us bee truely humbled for our distractions in Gods service, and for our lumpishnesse and uncomfortablenesse, yea let us grone under it as under an heavie burden.

Secondly, let us come unto God by earnest prayer, and desire him earnestly to ease us of this burden.

Third-

Thirdly, let us never rush upon Holy duties without due preparation and meditation.

Fourthly, let us beware of nourishing any one reigning sinne: for as it is said of *whoredome and wine, and new wine, that they take away the heart.* Hos. 4. 11. so it may be said of any other domineering sinne, that it disperseth the mind, and distracteth it in the worship of God.

Another thing which *Ananias* urges in this excitement, or stirring up, is to perswade *Paul* not to deferre his baptisme any longer, but that he should presently arise and be baptized.

Act. 22

Now hence wee are to learne this instruction, to wit, that *Baptisme ought not to bee procrastinated or put off, but that it ought to be received and embraced with all convenient speed.* The truth of this point may

appeare by the practice of the holy Apostles: for no sooner were the three thousand converted by the ministery of *Peter*. *Act*. 2. 37. but presently they were Baptized. *Act*. 2. 38. And no sooner did *Philip* meet with the Eunuch, and preach unto him, but presently hee Baptized him. *Act*. 8. 38. the like did *Paul* unto *Lydia*. *Act*. 16. 14, 15. and unto the Gaylour. *Act*. 16. 33. The like also was done unto *Cornelius* and to them which were with him *Act*. 10 47, 48.

And indeed there is good cause that Baptisme should not bee deferred: as first, because it is the meanes of our admission into the congregation of Saints, as circumcision was unto the Iewes. *Exod*. 12. 48.

Secondly, because it is the badge or cognizance of a Christian, it is Gods Covenant in the flesh, as God speakes of

of the like Sacrament. *Geneſis* 17. 12.

Thirdly, becauſe it is the ſigne and Seale of our union with Chriſt, yea of our inſition and ingraffing into him. *Gal.* 3. 27.

Fourthly, becauſe it is a ſigne and Seale of our Regeneration and new birth. *Tit.* 3. 5. yea of our receiving the holy Ghoſt. *Act.* 2. 38.

Fiftly, becauſe it is a ſigne and Seale of the pardon and remiſſion of our ſinnes, as in this text. *Act.* 22. 16.

Now, can wee bee two ſoone received into the fould of Chriſt? May we too ſoone receive Chriſts livery? May wee too ſoone receive a comfortable aſſurance that wee are united to Chriſt, that wee are regenerated, that our ſinnes are pardoned, and the like? If wee may receive theſe excellent bleſſings too ſoone, then wee

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wee may ſafely grant that Baptiſme may bee put off at our owne pleaſure: but if it bee ſo, that the ſooner wee are poſſeſſed of theſe bleſſings the better it is, then it will eaſily follow that Baptiſme is not to bee deferred.

Objection. But here ſome poſſibly may object, that if Baptiſme bee not to bee delayed, then why did Chriſt himſelfe put off his Baptiſme, untill hee was thirty yeares of age. *Luke* 3. 21, 22, 23.

Anſwer. To this may bee anſwered, that Chriſt had not the like neceſſitie of Baptiſme as wee have; he needed no regeneration, being conceived by the holy Ghoſt; hee needed no remiſſion of ſinnes, becauſe he never knew ſinne. 2 *Corinth.* 5. 21. Yea in that hee was Baptized at all, it was rather *to fulfill all righteouſneſſe* for us. *Matth.* 3. 15. then for any neceſſity

ceſſity which hee had of Baptiſme in himſelfe, and therefore Chriſt might more ſafelyer deferre his Baptiſme, then wee may.

Secondly, wee muſt conſider that there was very juſt cauſe why Chriſt did ſo prolong his Baptiſme: for the truth is that Circumciſion was not yet quite aboliſhed, and therefore Baptiſme which was to ſucceed it, was to be put off for a time. The like may bee ſaid of the Lordes Supper, why did Chriſt put it off untill the laſt night of his life? The reaſon is manifeſt, becauſe the Paſſeover was not yet aboliſhed, or not untill then: But there is no ſuch occaſion in our dayes of putting off, either Baptiſme, or the Lords Supper, and therefore Chriſts practice is no ſufficient excuſe for our negligence.

But here a queſtion is ne-

Sect. 3 *Queſtion.*

ceſſarily

cessarily to bee answered, and the rather, because by report wee have not a few Anabaptists about this Citie, and the question is this, to wit whether infants may lawfully bee Baptized or no, or whether their Baptisme may not lawfully bee put off untill they bee able to give a reason of their Faith.

Answer. To this wee answer, that the Infants of Pagans and infidels are not to bee Baptized untill they bee able to give an answer and reason of their Faith. For such *children are uncleane*, as *Paul* speaketh in 1 Cor. 7. 14. That is, they are not in the Covenant of promise, and therefore they must not receive the Seale of the Covenant, untill they bee able to bring themselves within the Covenant by vertue of their owne Faith, which is also the gift of God.

But

But as for the Infants of Christians they may lawfully bee Baptized in their Infancie; for they have this privilege above Pagans, that they are cleane, 1 *Cor.* 7. 14. That is, they are within the Covenant. And their being borne in the bosome of the Church of Christian parents, serves in stead of an outward profession of their Faith. Further these reasons following may serve for the authorizing of the Baptizing of Infants.

1 Because Baptisme to Christians is the same for substance as Circumcision to the Iewes. But Infants and children were Circumcised at eight dayes old. *Gen.* 17. 12. Therefore why may not Christians children also bee Baptized at eight dayes old. Have not children under the Gospell as much privilege as children before the law, and under the Law?

2 It

2 It was undoubtedly in the commission of the Apostles to Baptize Infants as well as others, I meane such Infants as descended from such Parents as now were Converted to Christ. For what saith Christ. *Matth.* 28. 19. *Go and teach all nations Baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost.* Now I demand, was not the generation of Infants part of all nations? and if so, then they were in the Apostles commission to bee Baptized.

3 It was not onely in the commission of the Apostles to Baptize Infants, but also in their practice; as may appeare by sufficient consequence, if men bee not too contentious. For doth not the Apostle *Peter* say. *Act.* 2. 38, 39. *Bee Baptized every one of you, for the promise is made unto you and to your*

your children. I demand with what sense the Apostle makes mention here of the children of these converts, but plainely to imply that both they and their children, every one of them were now to bee Baptized.

4 Did not God himselfe administer the type of Baptisme unto all, as well unto young as old. 1 *Cor.* 10. 2. For all the whole multitude of the Israelites amongst whom there were many little ones, they *were all Baptized unto* Moses *in the cloud, and in the Sea.* Yea was not Christ offended at those that would have kept the Infants from him. *Mat.* 19. 14. Now if Christ were offended at the keeping back of Infants from the imposition of his handes, then how much more hath hee just cause to bee offended at the keeping of them backe from Baptisme? And

And therefore this may serve justly to condemne the practice of Anabaptists, which peremptorily deny baptisme unto the children of beleevers: Nay not onely denying, but also slandering the true Church, for administring baptisme unto such. And as this doctrine may serve justly to reprove Anabaptists, so likewise negligent parents, which deferre the baptizing of their children so long sometimes, as that the children dye unbaptized. These doe as much as in them lieth, send the soules of their poore children downe to hell; because they deny unto them the meanes of life. Such infants may dye in their sinne, but certainely God will require their blood at the parents hands.

Sect 4. Question. Doe you affirme therefore that all children dying unbaptized are damned?

Answere. Not so. For howsoever the

Papists

Papists affirme that all that dye unbaptized goe to a kind of *Limbo*, which they terme the *Limbo* of infants. Yet we consent not unto them in that assertion, but doe esteeme it rash, uncharitable and groundlesse. Nay, it is manifest that children though they dye unbaptized, through the negligence of parents, yet they may bee saved, and that for these reasons.

1 Because *David* was perswaded that his child was saved, and that he should goe to it, though it died upon the seventh day, which was the day before it should have beene circumcised, 2. *Sam*, 12. 28.

2 Because God will not lay the iniquitie of the fathers upon the children, *Esek*. 18. 20. Though the parents wickedly neglect the baptizing of children, yet this shall not bee laid to the charge of the children, but of the parents themselves.

3 Because infants shall not bee tryed at the last day by their outward privileges, but by the booke of life. It shall not so strictly be stood upon whether infants were baptized, but whether their names bee written in the booke of life. *Rev.* 20. 15. *Whosoever is not found written in the booke of life, was cast into the lake of fire.*

Objection. But here it may bee objected: If the want of baptisme, especially when it is meerely through the negligence of parents, doth not condemne; then it seemeth it is no great danger to neglect baptisme.

Answer. Howbeit the negligence of parents indeed shall not condemne the children: Yet wee must note, that the wilfull neglect of any to receive the Sacrament when they might have it, is damnable. According

ding to that in Num. 9. 13. *But the man that is cleane, and is not in a journey, and forbeareth to keepe the Passeover, even the same soule shall bee cut off from his people.*

And if the wilfull neglect bee damnable, then much more is the contempt of this holy ordinance cursed and damnable. According to that in Luk. 7. 30. *But the Pharisees and Lawyers rejected the counsell of God against themselves, being not baptized of him.*

Cap. 3.

Be Baptized.

Marke here further, *Ananias* doth not say unto *Paul*, goe and baptize thy selfe, but bee baptized, that is, by some other.

Whence wee are to learne *Sect. 1.*

this instruction, to wit: that *no man or woman can lawfully baptize themselves, but they must bee baptized necessarily by some other.* The Gaylour did not baptize himselfe, but hee was baptized by *Paul*, *Act.* 16. The Eunuch did not baptize himselfe, but hee was baptized by *Philip*, *Act* 8. Christ did not baptize himselfe, but *Iohn* the Baptist, *Mat.* 3. did baptize him. And so *Paul* did not baptize himselfe, but hee was baptized by *Ananias*.

Sect. 2. Question. But here it may bee demanded if a Christian ought not to baptize himselfe, then by whom ought hee to bee baptized.

To this I answer, hee must not bee baptized by the common people, much lesse by a simple midwife: for the common people have no more to doe with the preaching of the word,

word, and the administration of the Sacraments then *Vzza* had to touch the Arke, 2 *Sam.* 6. or then *Ieroboam* had to offer publike Sacrifice, 1 *King.* 12. 32. but hee must bee baptized by a lawfull Minister. Christ sent not forth the common people to preach and baptize, but hee sent forth his Apostles, *Mat.* 28. 19. And the judgement of the Church was, that if *Iohn* were neither *Elias*, nor *Christ*, nor a *Prophet*, then it had not beene lawfull for him to baptize, *Iohn* 1. 15.

And the reason wherefore it belongs onely to Ministers to baptize, is, because they onely have a calling hereunto. They *are called of God as was Aaron*, *Heb.* 5. 4. For it is not the question, what any man is able to doe, but what they have a warrant to doe.

I but some may here object, Doe wee not read *Exod.* *Objection.*

4. 25. that *Zippora* the wife of *Moses* tooke a sharpe stone and Circumcised her Sonne: Therefore it may seeme that it is lawfull for women to administer the Sacraments.

Answ. It doth not follow: For this was but a particular example, and it is not sufficient to make a generall rule: besides that, This practice in *Zippora* was not warrantable, but presumptuous, and therefore it is not by us to bee imitated.

Question. Now, here a question may bee moved: If it belong onely unto Ministers to baptize; then, whether is every Minister bound to baptize or no in his owne person.

Answer. To this I answer, It is lawfull for a Minister to have his necessary assistant; hee may in his necessary absence preach unto his charge by a Deputie, and so in case of weakenesse of body, hee may lawfully

baptize

baptize by his Curate, as Christ baptized by his Disciples. *Iohn* 4. 2. And as *Peter* baptized *Cornelius* and his friends by the Evangelists, or by some other that were with him. *Act.* 10. 48. And indeed, a Pastour may far more lawfully be dispensed with, from baptizing, then from preaching, for Christ sent us not so much to baptize as to preach the Gospell. 1 *Cor.* 1. 17.

But here it is to bee noted, that when I say, that a Pastour may lawfully have his assistant, I understand by an assistant not any scandalous person, as though it were lawfull for Ministers to admit of a drunkard or any base liver to bee helpfull unto them in reading or baptizing, for I know every Minister, Curate or other must bee unreprovable, and not justly accused of ought. *Tit.* 1. 6. Neither doe I in any sort ap-

prove of their practice, which have their Curates for vaine glory, and becauſe they thinke reading and baptizing to bee offices too meane or baſe for themſelves: for there is not the meaneſt duty belonging to Gods worſhip but it may well become the greateſt Clergyman in the world; yea indeed, *Who is ſufficient for theſe things:* as bleſſed *Paul* ſpeaketh, 2 *Cor.* 2. 16. But by an Aſſiſtant I underſtand ſuch a Miniſter as is unreproveable, and is ſober, as is a man of good behaviour and is apt to teach, 1 *Tim.* 3. 2.

Now the uſe which wee ſhould make of this poynt is this: it ſhould teach us to ſee what uſe and need the Church hath of her Miniſters. For what need ſhee hath of preaching, or of the Sacraments themſelves, the ſame need ſhee hath of the Miniſters, who a-

lone

lone have authority to preach and baptize. Let common Swearers therefore and Vsurers, and Sabbath-breakers, and Drunkards, and Adulterers, and ſuch like, perſecute the Miniſters of Chriſt, becauſe their deeds are evill: but let Gods Church reverence them, and thinke their feet beautifull; becauſe they are inſtruments of ſo much good unto her.

Bee Baptized.] Where marke that *Ananias* doth not bid *Paul* to be rebaptized, to bee baptized now, and then afterwards to bee baptized againe; but hee bids him to bee baptized, that is to receive this Sacrament once for all.

VVhence we are to note, *That Baptiſme is to bee adminiſtred but once for all, unto any one perſon.* Hee that is once Baptized hee ought not to bee *Sect. 3.*

baptized the ſecond time: for as one entire Circumciſion ſerved the Iewes, ſo one entire baptiſme ought to content the Chriſtians: and why?

Surely, becauſe baptiſme it is the outward ſigne and ſeale of our regeneration, or new birth. Now as it is ſufficient for a child naturally to bee once borne, ſo it is ſufficient to a Chriſtian ſpiritually to bee once new borne.

It is not with baptiſme as it is with the Lords Supper. The Lords Supper is often to bee received, becauſe it is the nouriſhing Sacrament: but baptiſme is onely once to be admitted becauſe it is the Sacrament of initiation, and wee need but once to bee initiated or entred.

Obiection. But here ſome may poſſibly object that thoſe Diſciples at *Epheſus* ſpoken of in *Act.* 19. 3, 5, 6. were twiſt baptized: for

for they were first baptized by *Iohn*, and then by *Paul*.

To this I answer, that by baptisme in that place is not meant the proper Sacrament of baptisme; or we are not to conceive, that they were baptized againe with water in the name of the Father, the Son, and the holy Ghost: but the true meaning is, that *Paul* layd his hands upon them, and they received the gifts of the holy Ghost. And it is not unusuall for the Spirit of God in Scripture to tearme the gifts of grace by the name of baptisme, as will appeare, if you read, and if you diligently observe and marke that speech of Christ himselfe in *Act.* 1. 5. Where hee telleth his Apostles that they shall bee baptized within few dayes, that is that they should receive the holy Ghost in the similitude of cloven tongues. Even so these Disci-

Answer.

ples

ciples of *Epheſus* they were baptized of *Paul*, that is, they received the holy Ghoſt in extraordinary gifts by his impoſition of hands: which being the true and genuine ſenſe of the place, it maketh nothing at all for rebaptizing with water.

Sect. 4. Objection. But here another doubt is to bee cleared. Suppoſe that a Chriſtian hath firſt beene baptized by an hereticall Miniſter, hath not he juſt cauſe to be baptized againe?

Anſwer. To this I anſwer, that if an hereticall miniſter have adminiſtred baptiſme to any Chriſtian not with water, but with ſome other liquor, and not in the name of the Father, Sonne and holy Ghoſt, but in ſome other name; then a Chriſtian hath juſt cauſe to require to bee baptized by ſome other: and why? becauſe his former baptiſme was no baptiſme at all,

all, becauſe indeed it had neither matter nor forme of baptime in it, it was a meere mockery and colluſion. But if an hereticall miniſter (ſuppoſe a Popiſh Prieſt) hath baptized any Chriſtian with water in the name of the Father, of the Sonne, and of the holy Ghoſt: Although hee added many idle inventions to the bleſſed Sacrament: yet this baptiſme ought to ſtand, and wee muſt not require the ſecond time to bee baptized; becauſe in our firſt baptiſme there was the ſubſtance of the Sacrament, although there was an admixture of many idle and impertinent things. Even as they which had beene circumciſed in the dayes of Idolatrous Kings, they did not require to bee circumciſed againe in the times of religious Princes, although they had beene circumciſed by Idolators, even

so Christians that have beene baptized in times of Popery, though they were baptized by very Idolatours, yet they are not to bee the second time baptized, and much lesse must Christians renounce their baptisme received in the bosome of the true Church, though they received it either from a scandalous Minister, or from an unpreaching Minister. For blessed bee God for it, the vertue of the Sacrament cleaveth not to the fingers of him that doth administer it, but it is from God. I speake not this to justifie any scandalous Minister in the Church of God, for I acknowledge it were an happy thing if the Church were purged of them: But what I speake, I speake for the taking away of scruple from the consciences of the weake concerning the blessed Sacrament. And the use of all that hath

beene

beene ſpoken, ſerves eſpecially for the condemning of the practice of ſuch as turne to Anabaptiſme, who though they know and do not deny, but that they were once baptized in the Church of England, or otherwhere; yet require to bee baptized againe, making no better then a mockery their firſt ſolemne baptiſme.

Theſe differ but in degree from ſuch as giving themſelves to the Devill, renounce their baptiſme; they differ I ſay in the degree of renouncing, but they agree in this, that both of them renounce and reject their holy baptiſme, which they received from the Church. And therefore woe will bee unto them, unleſſe the Lord vouchſafe to give them repentance for this their wicked and diſpightfull practice.

Be Baptized. The Word tranſlated *baptize* doth moſt *Sect. 5.*

properly

properly ſignifie *dipping over head and eares*, and indeed this was the moſt uſuall manner of baptizing in the primitive Church: eſpecially in hotte countries, and after this manner was Chriſt himſelfe baptized by *Ioh. Mat.* 3. 16. For there it is ſayd of him, that *when hee was baptized hee went out of the water*; Which doth imply that in his baptizing hee went under the water, and thus all thoſe which were baptized in rivers, they were not ſprinkled but dipped.

Queſtion. Now here a queſtion may bee demanded, to wit, whether it bee neceſſarily required that every perſon to bee baptized ſhould bee dipped, and whether ſprinkling bee not alſufficient.

Anſwer. To this I anſwer, wee doe not in any ſort condemne the practice of dipping, but rather commend it, eſpecially in hot places

places where it may bee without danger: but yet wee doe not deny but that ſprinkling is ſufficient, and that for theſe reaſons.

Firſt, becauſe God ſtands not upon the quantity of the outward element in the Sacrament, you know that a little morſell of bread in the Lords ſupper is as ſufficient as a whole loafe, and a ſpoonefull of Wine as a whole gallon; and ſo is an handfull of water as a whole river in this holy Sacrament of baptiſme.

Secondly, ſprinkling with water doth as properly ſet forth the thing ſignified as dipping, becauſe what is the thing ſignified in baptiſme, but the bloud of Chriſt, and the bloud of Chriſt is as truly repreſented by dipping as by ſprinkling, & by ſprinkling as by dipping: for as wee read of *a fountaine opened to the houſe of* David *for ſinne, and for*

for uncleanenesse. Zech. 13. 1. So we reade of the *sprinkling of the blood of Iesus Christ.* 1 Pet. 1. 2. And also the *blood of sprinkling, which speaketh better things then that of* Abel. *Heb.* 12. 24.

Thirdly, it cannot bee concluded that the Apostles themselves did baptize all with dipping, for as they baptized in rivers. *Math.* 3. 6. So they baptized also in houses. *Act.* 16. 33. And as they which were baptized in rivers were dipped; so it is more then probable that they which were baptized in houses were sprinkled.

Fourthly, necessity may require sprinkling in some nations, as in cold countries: it might indanger the lives of infants to bee dipped naked in cold water in some clymates, though not in other some. And in such cases God requires mercy, and not sacrifice.

Fiftly,

Fiftly, wee ſee it is the practice of many holy Churches to baptize by ſprinkling, and therefore wee are to eſteeme reverently of it: let us not contend about the quantitie, conſidering that through Gods mercy wee doe enjoy the truth and ſubſtance.

Bee Baptized. Here it may bee demaunded what is the thing ſignified by this baptizing with water. And to this I anſwer, that by baptizing with water are ſhadowed out unto us two things, to wit, the bloud of Chriſt, and the Spirit of Chriſt. *Sect. 6.*

And the ſimilitude or proportion betweene the water and the bloud of Chriſt ſtands in theſe things.

Firſt, becauſe as water doth waſh away the filthineſſe of the body, ſo the bloud of Chriſt doth waſh away the guiltineſſe of ſinne. 1 *Ioh.* 1. 7.

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Secondly, as water doth refreſh and coole the body, ſo the bloud of Ieſus Chriſt doth coole and aſſwage the fiery darts of Sathan, and refreſheth the ſoule of a beleeving Chriſtian: like unto the brazen ſerpent in the wilderneſſe, *Num.* 21. 9.

Thirdly, as water doth ſoften and mollifie: ſo the bloud of Ieſus Chriſt applyed by Faith, doth ſoften and mollifie the heart. This wee ſee by very experience, for who have tenderer hearts and conſciences, then ſuch as can moſt ſenſibly apply the bloud of Chriſt to themſelves.

And as there is proportion or ſimilitude betwixt water and the bloud of Chriſt, ſo there is betwixt water and the ſpirit of Chriſt. For as water is powred upon the face of the child in baptiſme, ſo is the ſpirit powred upon all fleſh; upon the ſonnes

ſonnes and upon the daughters, *Act.* 2. 17.

Secondly, as river-water is free, ſo the ſpirit of Chriſt is a free gift, it is not given by the merit of them which receive it, but of the free grace and goodneſſe of God: this wind blowes where it liſteth, *Iohn* 3. 8.

Thirdly, as water maketh the ground fruitfull, ſo the ſpirit of Chriſt whereſoever it falleth it maketh a fruitfull ſoule; it bringeth with it divers excellent fruits: as joy, and peace, and long-ſuffering, and gentleneſſe, and goodneſſe, and Faith, and ſuch like, *Gal.* 5. 22.

Bee Baptized.] Is this all which *Ananias* requires of *Saul*, to bee baptized, that is, to be dipped or ſprinkled with water? *Sect.* 7 *Queſtion.*

Not ſo, for it is implyed that the words in baptiſme; *I* *Anſwer.*

baptize

Baptize thee in the name of the Father, and of the Sonne, and of the Holy Ghoſt, ſhould bee uſed as well as the water: yea that a name alſo at his baptiſme ſhould be given unto him.

Queſtion. Is it neceſſary therefore to baptize in the name of all the three perſons in the Trinitie?

Anſwer. Yes verely, and that for theſe reaſons.

Firſt, to ſhew that we Chriſtians hold the Trinitie of perſons, which the Turkes and divers other hereticks doe not hold.

Secondly, to ſhew that wee hold an equality betweene the perſons of the Trinitie, and therefore wee are baptized in the name of one perſon, as well as in the name of another.

Thirdly, to teſtifie that wee beleeve in the firſt perſon, as in our Father; ſecondly, in the ſecond perſon, as in our Redeemer: thirdly, in the third perſon,

ſon, as in our Sanctifier and Preſerver.

Againe, as the words in baptiſme ought to be uſed, ſo likewiſe, a name ought to bee given to the perſon baptized: even as in Circumciſion the name was given to the perſon circumciſed, as it is ſaid, *Luke* 2.21. *And when the eight daies were accompliſhed for the circumciſing of the Child, his name was called* IESVS. And it is very fit that names ſhould bee uſed in Baptiſme, yea that they ſhould be given them; becauſe in baptiſme wee profeſſe our ſelves to become the Souldiers of Chriſt: and therefore as a Souldier at his firſt entrance into Warfare gives up his name to his Captaine, even ſo muſt we to Chriſt in our baptiſme. Secondly, God vouchſafeth to enter into a covenant of mercy with us in Baptiſme, and for a confirmation of that Covenant, his

his Name is vſed, Father, Sonne, and Holy Ghoſt: and therefore it is fit, that we likewiſe on our parts ſhould enter into covenant with him; namely, into the covenant of new obedience, and as a Seale of that covenant to give up our names unto him.

Sect. 8 Now the queſtion will bee, what kind of names ought to bee given in Baptiſme. And to this I anſwere.

Firſt, that they muſt not bee vaine names; for vaine names are not agreeable to the dignity of the Sacrament: and therefore it is a great fault in Parents to give light names to their children, as *Roſe*, and *Fortune*, and ſuch like. I ſpeake not this to diſcourage any concerning their names, but onely to reprove ignorant Parents, and to prevent further abuſes.

Secondly, there ought not to be given Heatheniſh names unto

unto Christians children, as *Cæsar, Nero, Herod, Horace, Cicero, Virgil*, and such like, wee are so farre to abhorre Heathnisme, as that wee must not stand affected to their names. I doe not deny but worthy men and sound Christians have these, or such like names put upon them, but this is not their fault, but the fault or weaknesse of the imposers, they themselves being worthy of better names.

Thirdly, there ought not to be given in baptisme the names of notorious wicked persons branded in Scripture, as *Cain, Ishmael*, and *Esau*, & *Ieroboam*, and *Iezabel*, and such like, let us suffer the names of the wicked to bee buried and to rot with them in the grave.

Fourthly, there ought not to be given unto Christians, names too high for them, as *Iehovah*, for this title is onely due to

God, who alone hath his being of himselfe: nor *Immanuell*, nor *Iesus*, for these names are proper to Christ, who is the true *Immanuel*, that is *God* with us, or *God* and *Man*, who is the onely *Iesus* or *Saviour* of the Elect.

But names in baptisme must bee given either according to some extraordinary event or accident, as *Phineas* his wife named her sonne *Icabod*, that is, Where is glory, upon that extraordinary accident when God delivered the Arke into the hands of the Philistims, 1. *Sam.* 4. 21. Or else it is and hath beene the just ordinary and commendable practice of the Church, to give names unto their children, according to the names of the Saints mentioned in the Scripture; as *Abraham*, and *Isaac*, and *Iames*, and *Peter*, and *Ieremiah*, and *Stephen*, and *Mary*, and *Sarah*, and *Elizabeth*,

beth, and ſuch like. And the reaſon which moveth Chriſtians thus to name their children, is becauſe they would faine have them to imitate and to follow the way of good men and women, and to be ſtirred up to good, by the examples of them after whom they are named. Now, who ſhould give the name in baptiſme, it is not much to bee contended about, for whether the Parent in his owne perſon give the name, or the witneſſes with conſent from the parents, it comes all to one paſſe: the thing to bee reſpected is, that a fitting name be given. And thus much ſhall ſerve to have ſpoken concerning the action, implied in this paſſive ſpeech, *Be baptized.*

Cap. 4.

Wash away thy sinnes.

NOw we come to the fruit of the action, in these words, *Wash away thy sinnes.*

Sect. 1. Whence we may observe in generall, that *sinne is a filthy and odious thing*, for what things are usually washed, but such things as are foule and filthy. And that sinne is filthy it is evident: for what is covetousnesse but *filthy lucre*. *Tit.* 1. 7. What is wanton talke, but *filthy speaking*. *Col.* 3. 8. What are sinnes against nature but *abhomination*. *Lev.* 18. 22. Yea what is sinne but the filthinesse of the daughter of *Sion*. *Esay* 4. 4. What is it but the *pollutions of the world*. 2. *Pet.* 2. 22. What is it but an abhominable thing. *Psal.* 14. 1. It is compared to filthy mire. 2. *Pet.* 2. 22.

Yea

Yea to the vomit of a dogge: then the which there is nothing more odious. 2. *Pet.* 2. 22.

And indeed sin proceedeth from the Devill, it is his proper worke. 1. *Iohn* 3. 8. And the Devill is an uncleane spirit, and therefore sinne proceeding from him must needs be uncleane.

Secondly, as sinne proceedeth from the Devill, so it proceedeth also from the corruption of our nature. For *when lust hath conceived it bringeth forth sinne, Iam.* 1. 15. And that which proceedeth from corruption or filthines must needs be filthy.

Thirdly, sinne maketh the subject in whom it is filthy. What made the Devils being in their first creation Angels of light, to become uncleane spirits, but sinne? what made the Iewes that they were altogether become *filthy*, *Psal.* 14. 3.

but sinne? and certainely it is a true saying, that which maketh such, is much more such it selfe: if sinne make filthy, it is much more filthy it selfe.

Objection. Sect. 1. But here possibly some may object and say, I see no such filthinesse in sinne, for any thing I see the following of every new fashion is a decencie, and swearing in common talke is a grace to the speech, covetousnesse is but good husbandry, and drunkennesse good fellowship.

Answer. I answere, thou art blind whosoever thou art that thus judgest, thou canst not judge of colours: but remember that in *Luke* 16. 15. That which is highly esteemed in the sight of man, is abhomination in the sight of God, now whose judgement shall stand, Gods judgement, or mans judgement? if God say sinne is filthy, it is in vaine for man to say it is not filthy.

Now

Now the use which we are to make of this point concerning the filthinesse of sinne, is, first to prove such as make their sinne their glory, how many be there in the world, that are proud of their oaths, that boast of their cozenage, that exult in their drunkennesse, and the like: they are so farre from shame, as that they glory: these are farre from esteeming sinne filthy.

Secondly, we must every one learne to judge as God judgeth, to wit, that sinne is filthy. And that we may so judge, we must first pray, that God would annoint our eyes with eye-salve that wee may see: for we cannot possibly see sinne in its right colours, unlesse the Lord doe enlighten us.

Thirdly, we must bee very frequent in the study & meditation of the Law of God, for *by the Law comes the knowledge*

of sinne. Rom. 3. 20. Wee must behold our selves in the Law as in a glasse, if ever we desire to attaine the true sight of our spirituall blemishes.

Thirdly, we must looke upon sinne not in the pleasure or profit which seeme to come by it, but we must behold it in the punishment; let us often remember that the old world were drowned for sinne; *Sodome* and *Gomorrah* was consumed with fire and brimstone: *Core*, *Dathan*, and *Abiram* were sincke into the earth; *Ananias* and *Sapphira* were stricken suddenly dead; yea let us remember that the wages of sinne is eternall death: yea above all these consider wee what Christ endured for our sinnes: how he was whipped, and buffeted, and spitted upon; yea what torture hee endured upon the Crosse; and in the glasse of these punishments let

us

us behold the hainousnesse of sinne.

Thy Sinnes.] that is thy sinne of persecuting the Church, together with many more, wherof thou art guilty.

Sect. 2. Whence note we, that *greater sinnes are pardonable aswell as lesser sinnes. Pauls* sinne of persecution was very great, yet it may bee washed away; and so the sinnes of the *Corinthians* was very great, yea they had committed sinnes against nature, and yet they were washed and justified. 1. *Cor.* 6. 10. The like may be said of the *Ephesians, Thessalonians, Gallatians*: yea of particular persons; as of *David, Manasseh, Peter*, the Prodigall sonne, the penitent Thiefe, *Mary Magdalen*, and divers others which had beene great Sinners, and yet obtained pardon.

And the reason of this is: First the mercie of God reacheth

cheth unto the Heavens, as it is ſaid, *Pſal.* 36. 5. and this infinite mercie is the cauſe of the forgiveneſſe of great ſinnes: and indeed, were it not that God were mercifull, certainely the very Elect ſhould never have ſo great ſinnes forgiven them, as they have.

Secondly, Chriſts Merits are infinit, his blood is able to cleanſe us from all ſinne, *1. Iohn* 1. 7. this is the Fountaine which is opened to the Houſe of *David*, and to the inhabitants of *Ieruſalem*, for ſinne and for uncleanneſſe, *Zach.* 13. 1. And therefore we muſt conclude, that great ſinnes are pardonable, as well as ſmaller ſins.

The uſe of the point may be, firſt, to ſtirre us up to praiſe the Lord for his mercies, and to be thankeful for redemption by Chriſt: for were it not for theſe two, what ſhould become of great ſinners?

Secondly

Secondly, it ſhould be as a remedy againſt deſpaire; for ſay thou be a great ſinner, yet now upon thy converſion and change thy ſinnes are pardoned: There is no condemnation to them which are in Chriſt Ieſus. *Rom.* 8. 1. Yea though thy ſinnes were as red as Scarlet or Crimſon, yet if thou ceaſe to doe evill, and learne to doe well, they ſhall be made white as Snow, *Eſay* 1. 16. 17.

Yet let none abuſe this doctrine of Gods mercie to prophaneſſe: for though God flow with mercie, yet he doth not overflow; he is juſt as well as mercifull, and he hath plainely affirmed, that if any ſhall goe on in wickedneſſe, preſuming of his mercy, he will not be mercifull to ſuch a man, *Deut.* 29. 19. 20. Doe not ſin therefore that grace may abound, but let Gods mercie lead thee to repentance.

Sect. 3.

VVash away thy sinnes.] By washing away sinne, in this Text, is meant, the remission and pardon of sinne: and remission and pardon of sinne, is called a washing for three reasons.

First, because it is procured and merited by washing; to wit, By the washing or sprinkling of the Blood of Iesus Christ, according to that in *Rev.* 1. 5. *Vnto him that loved us, and washed us from our sinnes in his owne blood, &c.*

Secondly, because it is sealed unto us by washing, to wit, by the washing of Baptisme: for what is understood in Baptisme by washing or sprinkling with water, but especially the remission and pardon of sinne.

Thirdly, it is thus termed to imply that remission is an absolute discharge from sinne: for as washing doth utterly take away the soyle and filth

out

out of the garment: even ſo remiſſion doth utterly take away the guiltineſſe of ſinne.

Indeed it is true, that remiſſion doth not free us in this world from the inhabitation of ſinne; for *Paul* himſelfe after his juſtification confeſſeth that ſinne *dwelt in him*, *Rom* 7. 18. Neither doth it free us from the combat of ſin againſt the ſpirit. For even in them which are juſtified, *the fleſh luſteth againſt the ſpirit*, as wee read in *Gal.* 5. 17. Thirdly it doth not free us from afflictions, for *many are the troubles even of the righteous*, that is of ſuch as are juſtified, and have obtained the remiſſion of their ſinnes, *Pſal.* 34. 19. Laſtly remiſſion of ſinne doth not exempt us from corporall death. *For it is appointed to all men to dye once*, *Heb.* 9. 27.

But remiſſion is ſaid to bee an inner diſcharge or a waſhing for theſe reaſons. First,

First, because it taketh away the sinnes of the world, that is the guiltinesse of the sins of the world, *Iohn* 1.29.

Secondly, because it utterly freeth the persons justified frō the curse and rigour of the law: for Christ delivered his brethren from the curse, when he himselfe was made a curse for them, *Gal.* 3.13.

Thirdly, because it freeth from the domineering power of sinne: for sin cannot raigne in the mortall bodies of such as are justified *Rom.* 6. 12. Howbeit it may dwell in them.

Fourthly, remission is said to bee a washing or an utter discharge from sinne, because it utterly freeth the person justified from Hell fire and eternall condemnation: for *there is no condemnation to them which are in Christ Iesus*, as the Apostle speaketh. *Rom.* 8. 1.

Sect. 4. Now it may bee demanded in

in the next place what bee the causes of remission: and to this I answer, that the causes thereof are foure. First the efficient cause, and that is God himselfe: for *who can forgive sinnes but God onely? Mark.* 2.7. And againe wee read in *Esay* 43.25. *I even I am he that forgiveth their transgressions.* It is not therefore in the Popes power to wash us from our sinnes, it belongs to God alone to forgive; we may and ought to forgive men their trespasses: but to forgive sinne, as it is sinne against God wee cannot doe it.

The second cause of remission of sinne is the procuring cause, and that is the free mercie of God; for hee being mercifull forgave the iniquity of his people: as we read in *Psal.* 78.38. And indeed what is it originally which moved God to forgive his Elect, and to appoint

poiat them a propitiation, but his owne free grace.

The third cauſe of the remiſſion of ſinne is the meritorious cauſe, and that is onely the merits of the death of the Lord Ieſus: For it is the bloud of the Lord Ieſus which doth cleanſe us from all ſin as the Apoſtle ſpeakes, 1 *Iohn* 1. 7. And therefore we muſt give no credit to the doctrine of Popery which labours to maintaine that a man or woman may attaine remiſſion by vertue of the merits of their owne ſatisfactions, or by vertue of workes of ſupererogation done by others, the Scriptures know no ſuch cauſes of remiſſion, and therefore we juſtly reject them from being cauſes.

Fourthly, the finall cauſe of remiſſion of ſinne is the glory of God: according to that forenamed place in *Eſay* 43. 25. *I even I am hee that forgiveth thy*

thy transgressions for my owne sake. Yea which are delivered out of the hands of our enemies by vertue of redemption and remission, that wee might serve God in righteousnes, and holines all the daies of our lives as we read in *Luke* 1.75.

Sect. 3.

And the privileges of this washing, or of remission of sins are diverse.

First, because hereby we are brought neere to God, which before were farre off. *Ephes.* 2. 13. Yea wee are received as it were into Gods bosom, into especiall communion with him.

Secondly, by vertue of remission wee come to have a right in the things of this life; wee may eate our bread with joy, and drinke our wine with a cheerefull heart if God have accepted us. *Eccles.* 9.9. Whereas without remission wee are but usurpers if wee eate.

Thirdly, by vertue of remission

miſſion of ſinnes wee are made bleſſed. For *bleſſed is the man whoſe iniquitie is forgiven, and whoſe ſinne is covered*, as *David* ſpeaketh, *Pſal*, 32. 1. 2. By this remiſſion we are bleſſed in our life, and bleſſed in our death: yea by vertue of this unſpeakable gift, wee ſhall be eternally bleſſed after this life ended. The conſideration of which priviledges ſhould move every one of us to ſeeke and to ſue for our pardon and that in due time; wee muſt not dreame with erronious Papiſts of an imaginary Purgatory, but now in this life remiſſion is either obtained or for ever loſt: it will bee too late when the Bridegroome is paſt, to cry with the fooliſh Virgines, Lord, Lord, open unto us, *Matth.* 25. 11.

Sect. 1. But here ſome poſſibly will demand, What bee the meanes of obtaining remiſſion?

I answer the meanes or way to remission is:

First to beleeve, for how is any man justified but by Faith, *Rom.* 3. 28. Faith is the hand which doth wash us in the fountaine of the Blood of Christ.. *Zech.* 13. 1. Yea it puts us as it were into the Fountaine.

The second meanes to obtaine pardon of sinne is repentance, for unto whom doth the Scripture promise mercie, but to the penitent.

Thirdly, if we desire pardon we must pray for it; how did the Publican obtaine pardon for his sinnes, but by prayer. *Luke* 18.

Fourthly, if we desire to receive this mercie of forgiveneſſe, wee must acknowledge our sinnes and forsake them. *Prov.* 28. 13. No contrite acknowledgement of sinne, and no remission; no forsaking and casting off injquity, and no pardon. Now

Sect. 7

Now in the last place it may be demanded, what be the signes of remission, or by what meanes we may know that we are washed?

To this I answere, the signes of remission in strong Christians are three:

First, the peace of their consciences: For being justified by faith they have peace. *Rom.* 5.1.

Secondly, their joy in the holy Ghost; for being remitted they are of good comfort. *Mat.* 9.2.

Thirdly, their Victory against the dominion of sinne; for there is no surer marke of remission of a sinne then victory against it.

And the signes of remission in weake Christians are these,

First, their hearty sorrow for sine: the Publican that so muld sorrow, though hee had small comfort, went away justified

justified. *Luke* 18. 14.

Secondly, their entire love to God, Much is forgiven them, because they love much. *Luke* 7.47.

Thirdly, their willingnesse to forgive others. *Mat.* 6.14. If yee forgive, &c.

Sect. 8. *Question.*

Bee baptized and wash away thy sinnes.] Here it may be demanded in the next place, how Baptisme doth wash away sinnes.

Answer.

I answer, Baptisme doth not wash away sinnes, *ex opere operato*, or by the worke done: for *Simon Magus* was baptized. *Acts* 8.13. and remained in the gall of bitternesse, and in the bond of iniquity, notwithstanding his Baptisme. *Acts* 8.23. The whole multitude of Israel were baptized. 1. *Cor.* 10. 2. and yet with divers of them the Lord was not pleased, the 5. verse of the same Chapter. *Ishmael* was circumcised, aswell

as

as *Abraham*, *Gen.* 17. and yet remained a Scoffer. *Judas* was partaker of the Passeover, as well as Christ himselfe, and yet remained a Traitor, *Luke* 22.

And indeed it is a true rule, Sacraments do rather confirme grace where it is already, then conferre grace where it is wanting.

And therefore the Papists and all ignorant persons doe grosly erre, which thinke that Baptisme of it selfe by the very worke done, doth make a Christian Soule, or a Childe of God. For I say unto thee, thou mayst be Baptized, and receive the Lords Supper, and heare the Word, and have the title of a Christian, and yet remaine a very lymbe of Satan: therefore content not thy selfe with externall privileges, these are but the shell as it were; but labour for regeneration, for sanctification, for found Faith to

apply the bloud of Christ unto thy selfe, for these are the things signified, and these are the maine.

But how then doth Baptisme wash away sinne, if not *ex opere operato*, or by the work done? *Question.*

I answer, Baptisme is sayd to wash away sinnes, because it is the outward signe or seale of the washing away of sinnes, or of remission: even as Circumcision is said to bee a seale of righteousnesse unto *Abraham*, *Rom.* 4. 11. So that Baptisme unto the Elect is like our deedes and evidences which wee have shewen for our especiall inheritance, the kingdome of heaven. *Answer.*

And therefore wee should make great account of the blessed Sacraments, even as men commonly doe make great account of their Deedes and Evidences.

Se-

Secondly, wee should bee thankefull to God for the Sacraments, for to what end did hee give them but to confirme our Faith. God hath omitted no meanes to establish us, hee hath given us his promises, hee hath confirmed his Gospell with many wonderfull miracles, hee hath sworne unto us, yea hee sets his seales to the promises by the Sacraments: and therefore this doth aggravate the sinne of infidelity; for what a shame is it still to doubt, when God hath used so many meanes to cure our doubting.

Thy Sinnes. Observe hence, It is not said, was away thy sinne, as speaking of one sinne, namely, his persecution; but wash away thy sinnes, as speaking of all sinnes whereof hee was guilty.

Sect 9. Whence wee may note, that *When the Lord forgives any one especiall*

especiall sinne upon repentance, at the same time hee forgives all sinne whereof the penitent person is, or hath beene guilty. When God forgiveth his bad debtor, hee forgives him all the debt, *Matth.* 18. 32. When the Lord shewed mercie unto his people, hee cast all their sinne into the bottome of the Sea, *Micha* 7. 19 Yea, the Lord forgiveth all our iniquities, and healeth all our infirmities, as *David* speaketh *Psal.* 103. 3.

God is not like unto a Creditour which happily forgives his Debtor one debt, but keeps him in prison all his life time for another debt; for the Lord considereth, that this partiall forgivenesse were to small purpose: but hee is like unto a bountifull creditor, he forgives the whole debt.

Yea, when the Lord forgives sinne, hee forgives withall the punishments, both temporall

porall and eternall belonging there unto, for Chriſt ſatisfied for both: Thou forgaveſt (ſaith *David*) the iniquitie of my ſin, that is, both the guilt and the puniſhment, *Pſal.* 32. 5.

Howſoever therefore Gods Children are ſubject unto Croſſes and afflictions, yet theſe croſſes are not puniſhments, but as the Scripture ſtileth them they are chaſtizements, or Fatherly corrections in love. Chriſt did not leave the temporall puniſhments to bee endured by us, but he himſelfe endured all our puniſhments.

The uſe whereof ſhould teach us to magnifie God for his bounty; wee ſhould think wee are bound greatly to a creditour if hee ſhould forgive unto us a great debt; how much more are wee bound to God which hath forgiven us an infinite debt; yea, ſuch a debt as that wee could never have

have satisfied, either in this world or in the world to come.

Secondly, this may serve to aggravate the sinne of such as will not forgive their brethren their trespasses, but like unto *Lamech*, *Gen.* 4. Will revenge themselves to the utmost: but let such remember that in *Mat.* 6.15. *If yee forgive not men their trespasses, no more will your heavenly Father forgive you your trespasses.*

Thirdly, it doth aggravate the sinne of such as will keepe their poore brethren in prison all their life time, when as they know they have nothing to pay: but let such remember that in *Iames* 2.13. *Iudgement shall bee mercilesse to him that hath shewed no mercie.*

Fourthly, doth God forgive all sinne upon repentance for some one especiall sinne; then this must teach us to examine whether all our sinnes bee par-

doned or no, and that will appeare by this ſigne, if wee have throughly repented for our eſpeciall ſinne and obtained pardon for that; if our eſpeciall ſinne bee pardoned all is pardoned, if our eſpeciall ſinne be not pardoned no ſinne is pardoned, but wee remaine ſtill in our guiltineſſe and in our bloud.

CAP. 5.

Calling on the name of the Lord.

NOw we come to the third and laſt generall part of this text, to wit, the reverent manner of performing this holy buſineſſe of baptiſme, implyed in this ſpeech, *Calling on the name of the Lord.*

Sect. 1 From whence this doctrine ariſeth in the firſt place, namely, that *Baptiſme ought to bee*

gone

gone about with prayer, And (thus I take it) is the true meaning of that in *Math.* 3. 6. Where it is said that the people which came to bee baptized of *Iohn*, Confessed their sinnes, that is, confessed them in solemne prayer to God, and not as the Papists thinke by auricular confession to *Iohn*: and indeed there is great use of prayer at baptisme, as first, for the sanctifying of it unto the person baptized: for as meates and drinkes are sanctified by the word and prayer, 1 *Tim.* 4. 4. So is every thing else, there is nothing so holy in it selfe, but it may bee uncleane unto us, if it bee undertaken without prayer.

Secondly, prayer at baptisme is very necessary, for the obtaining of the things signified in baptisme; to wit, for the obtaining of pardon of sinne, for the obtaining of the spirit of

Christ, and for the obtaining of regeneration.

Wee must learne therefore to carry our selves at baptisme as in prayer, that is, with all reverence, wee must not take liberty to our selves to sit in our seates talking of other matters during the time of baptisme, but wee must joyne with the rest of the congregation in prayer.

Secondly, this should teach us not to depart out of the Church (unlesse in case of necessitie) before the baptisme be finished if there bee any. It is a time of publicke prayer, and therefore wee ought to joyne with the cong regation and helpe in prayer.

Sect. 2. *Calling on the name of the Lord.*] Whence note also, that *Prayer in baptisme is to bee directed to God alone.* Wee must not call upon the name of Saints and Angels as the Idolatrous

Papiſts doe: but we muſt *worſhip the Lord our God, and him only muſt we obſerue. Mat.* 1.10.

And the reaſon is manifeſt, for who can give unto us the things that we pray for in baptiſme but God alone; who can give the holy Ghoſt but God which breatheth it, who can forgive ſinnes but God only, who can regenerate or make us new creatures, but hee that made us at the firſt: therefore to whom ſhould wee pray but to God onely.

Secondly, our paterne of prayer: namely the Lords prayer, doth teach us to pray to God alone: for we are not taught to ſay our Lady which art in heaven, as praying to the Virgin *Mary*, but our Father which art in heaven: as praying to God.

Therefore wee muſt learne not to looke to the perſon of the Miniſter in baptiſme: but

especially to God himselfe, from whom wee must expect successe, it is hee that giveth the blessing. *Paul* may plant, and *Apollos* may water, but God gives the increase.

Secondly, it must teach us, that if wee find that our baptisme is become effectuall, wee are bound to give especiall thankes to God, it is hee unto whom wee prayed which hath given this blessing.

Sect. 3. The last point with which we will conclude this text, is this: It may bee demanded here, whether there be no use of the preaching of the Word at Baptisme: because *Ananias* onely maketh mention of calling on the Name of the Lord, that is of prayer.

I answer, there is great use of a Sermon at baptisme, as well as of Prayer.

First, because that which God hath joyned together no man

man ſhould put aſunder; but God hath joyned together Preaching and Baptizing, *Mat.* 28.19. *Goe yee teach all Nations. Baptizing them, &c.*

Secondly, becauſe Baptiſme without the Word is like a ſeale without a writing; a ſeale without a writing is a ſtrange kind of Deed: even ſo is Baptiſme without the Word a ſtrange Sacrament. The Word is the principall, and the Sacraments are the acceſſory or appendices: now the acceſſory ſhould goe with the principall, as the ſhaddow with the body: therefore the word and Sacraments ſhould goe together.

Thirdly, the word Preached doth adde to the ſolemnity of Baptiſme, and therefore it ſhould not bee wanting; wee ſhould endeavour to put as much honour as wee can upon Gods Ordinances, & eſpecially, upon ſuch principall Ordinan-

tes as the Sacraments are: and therefore whitest Christians at such times have their other solemnities, as of preparation for the body, &c. Even so let them not forget the one thing necessary. Fourthly, Preaching the word at Baptisme is very necessary in respect of the guests which are invited thereunto; the Preaching of Gods word is a more excellent banquet, then all the delicates in the world can make. Wouldst thou therefore make a compleate banquet for thy friends, let not the Marchpaine of the Word of God be wanting, for this is that indeed which sweetneth and sanctifieth all the rest. Let not Christians therefore bee like unto worldlings, which desire to have all other things at the baptizing of their children to the full, and in pompe, but neglect the one thing necessary: they make no

spar e

ſpare of coſt for the body, and for their owne vaine glory; but to poure ſpirituall oyntment upon the head of Chriſt and his Church, they have learned with *Iudas* to ſay, *This coſt may be ſpared.* Theſe are juſtly to bee reproved.

THE DOCTRINE of the Sacrament of the *Lords Supper.*

1 Cor. 11. 23, 24, 25. &c.

For I have received of the Lord that which I have alſo delivered unto you, &c.

Cap. 6.

IN the former part of this Chapter, the Apoſtle hath reproved the *Corinthians* for divers abuſes which were crept in amongſt them: for the abuſes practiſed by women, in that they came into the congregrations uncovered: for abuſes practiſed by men, in that

that they did weare long haire, going more like Ruffians then Christians: for abuses both in men and women, in that they polluted the Lords Supper by their additions of their owne feasts.

Now from the beginning of the 23 verse blessed *Paul* labours to reforme these abuses, especially that grosse abuse in the Sacrament; and that by setting before these *Corinthians* the first pure institution. *I have receiued of the Lord, that which I haue also deliuered vnto you.* As though he should say, Whatsoever was not in the first pure institution of the Lords Supper, that ought not by man to bee added thereunto; but your Loue-feasts were not in the first institution, therefore they ought not to bee added thereunto.

Sect. 2. This portion of Scripture from the beginning of the 23 verse

verſe vnto the end of the 32 verſe may be diuided into two generall parts.

The firſt is a faithfull deſcription of the firſt inſtitution of this Sacrament, vnto the end of the 25 verſe.

The ſecond is the right vſe of the ſame from verſe 27 vnto the end of 32.

In the firſt generall, we are to note two points: Firſt, the Preface in theſe words, *For I haue receiued of the Lord, that which alſo I haue deliuered vnto you.*

Secondly, the inſtitution it ſelfe, and therein foure particulars. Firſt, the Author of it, *The Lord Ieſus.*

Secondly, the time, *In the ſame night wherein hee was betrayed.*

Thirdly, the parts, *Bread and wine*, together with the things ſignified, to wit, *The Body and Bloud of the Lord Ieſus.*

Fourthly,

Fourthly, the end, *For as often as yee eate this Bread and drink this Cup, ye shew the Lords death till hee come.*

In the second generall, wee are likewise to note two particulars:

First, the abuse of the blessed Sacrament.

Secondly, the remedy.

The abuse is *eating and drinking unworthily*: and unto this is annexed the danger; *He that doth so, eateth and drinketh his owne damnation.*

The remedy against the abuse is two fould:

First, on mans part.

Secondly, on Gods part.

The remedy on mans part is, selfe-examination.

The remedy on Gods part is, the inflicting of temporall judgements; as of sickenesse, and death, &c. And unto this remedy used on Gods part, is added an admixture of mercy.

For

For wee are chaſtened of the Lord that wee might not bee condemned with the world.

I have received of the Lord.] In that the Apoſtle going about to reforme abuſes amongſt the *Corinthians*, labours to reduce them to the firſt pure inſtitution.

Sect. 1.

Hence wee note as from the Coherence, this point of inſtruction; to wit, *That when abuſes are crept in amongſt Gods people, the eſpeciall way for Miniſters to reforme thoſe abuſes, is to labour to reduce the Church to the firſt pure inſtitutions.*

This very courſe Chriſt himſelfe takes in *Mat.* 19. 8. For hee obſerving how unjuſtly the Iewes put away their wives: that he might reforme amongſt them this groſſe abuſe, hee labours to ſet before them the firſt inſtitution of Marriage in Paradiſe; ſaying, But *from the*

the beginning it was not so, For God made them male and female, Yea, *hee made them one flesh*; Yea, hee said, that *a man shall forsake Father and Mother and shall cleave to his wife*: But your practice, O Iewes, is not agreeable to this first Institution, therefore it is not sound.

The like course *Paul* taketh with the *Corinthians* in his first Epistle, the ninth Chapter, the eight and ninth Verses, For finding among them this corruption: namely, that they had not sufficient care of the maintaining of their Ministers, as they should have had; hee put them in mind of former times, and of the originall care which God had from the beginning of Ministers maintenance; in these words. *Say I these things as man, or saith not the Law the same also. For it is written in the Law of* Moses, *thou shalt not muzzle the mouth of the Oxe*

which

which treadeth out the corne, as though he had ſaid, *O Corinthians*, you ſuppoſe that you are not bound now in the times of the Goſpell to maintaine your Miniſters, and therefore you are cloſe-handed towards them: but if you looke backe to the firſt inſtitution, you ſhall find your practice not agreeable thereunto, and therefore it is not good nor Chriſtian.

And certainely things in their firſt inſtitutiõs were the pureſt; Doctrine was moſt pure in the firſt preaching, to wit, out of the mouthes, and from the pens of the Prophets and Apoſtles: the Sacraments were moſt free from corruption at their firſt adminiſtration. How innocent was the baptiſme of *Iohn*, and how perfect was the Supper of Chriſt, when they firſt adminiſtred theſe. What ſhall wee ſay, *the old way is the good way*, as the Prophet ſpeaketh, and

therefore

therefore it is fit wee ſhould walke therein, *Ier.* 6. 16.

Queſtion. But here it may bee demanded unto what copies we muſt have recourſe for the finding out the true inſtitutions of things.

Anſwer. Surely wee muſt not have recourſe to Iewiſh Doctors giving credit to Talmudicall fables: neither muſt wee runne to Mahumetan dreames, yea we muſt not in caſes of conſcience referre our ſelves to Popiſh writers; for this were *to forſake God the fountaine of pure waters, and to dig unto our ſelves pits which will hold no water.* Of the which ſinne *Ieremiah* complaines in his ſecond Chapter and thirteenth Verſe.

But we muſt repaire to the canonicall Scriptures, for they of all other writings doe moſt perfectly and faithfully deſcribe unto us the firſt inſtitution of all things which are neceſſary for

for us to beleeve or practiſe. Doe I onely ſay this, or doe not the Scriptures ſay the ſame? for it is written. *To the Law and to the teſtimony, if they ſpeake not according to this word, it is becauſe there is no light in them, Iſay* 8.20.

And if it bee ſo that things ought to bee reduced to their firſt and moſt pure inſtitutions, and that theſe pure inſtitutions muſt be found out by the canonicall Scriptures. Therefore this may ſerve juſtly to diſcover the unſoundneſſe of Popery; for what pure or chaſt inſtitution have they to erect Images, to pray to Saints and Angels, to expect juſtification by workes, to maintaine Purgatory, to locke up the Scripture from the people in an unknown tongue, to deny them the uſe of the Cup in the Lords Supper? what warrant have they for their Trentals and Maſſes,

and

and prayers for the dead: what warrant have they for their denying marriage unto Ministers, for their maintaining common Stewes, though they pretend that it is to prevent the Sodomiticall sinne. Surely if wee may bee so bold to recall them to the first and pure institution of things, and to the canonicall Scriptures, wee should quickly descry the fondnesse and unsoundnesse of these, and many other fond inventions. I dare be bold to say that the Doctrine and Practices of Popery can no more stand before the Scripture, than *Dagon* could before the Arke, and therefore it is no marvell if the blasphemous Papists doe refuse to bee tried by the Scripture, accusing of it not to be a perfect, but a partial rule: for their consciences tell them that if they come to the triall of the Word, their Religion is quite overthrowne.

But

But to come to that which may concerne our ſelves if wee are to looke to the firſt purity: then what hath one Miniſter authoritie to tyranniſe over another, if wee looke to the pureſt originall. Chriſt ſaith, *It ſhall not be ſo among you, for you are brethren, &c.* Secondly, if we have recourſe to the firſt inſtitution of Magiſtracie, then what warrant have Magiſtrates to puniſh ſinne in the poore, and to winke at it in the rich, to puniſh offences committed againſt the ſecond Table, and to let paſſe greater offences committed againſt the Firſt.

But to leave that which concerneth Magiſtrates, and to come to that which concernes the people. I demand of all ignorant people, perſons, what ground they have in Scripture to thinke to bee ſaved by their good meanings, by their good prayers, by their juſt dealings, &c.

&c. When in the meane time they neglect Christ, they hate the powerfull preaching of the Word, they nicke-name and persecute the deare children of God: If they will bee tryed by the Scriptures, that doth plainely testifie, *That there is no other Name given under heaven amongst men, whereby wee can bee saved, but onely by the name of Iesus Christ*, Acts 4. 12. That doth also witnesse, that *If any turne their eare from the hearing of the law, their Prayers shall bee abhominable*, Pro. 28. 9.

Againe, if weeare to have recourse to the pure originalls: then I demand of masters of Parishes, what authority they have to persecute the Ministers of Christ, to withdraw the poore hirelings wages, as of their poore officers, although they pretend, that whatsoever they keepe backe from such or such, they convert it to the use of

of the poore; if they pleaſe to looke to the Word of God by which wee muſt all bee judged at the laſt day, that teacheth, that they ſhould *Not touch Gods Annoynted, and that they ſhould do the Prophets no harme, Pſal.* 105. 15. Ye that curſeth them and denounceth a woe againſt them, which *keepe backe the Hirelings wages, Iames* 5. 4. And I ſuppoſe it will not exempt them from the curſe, although they ſhould offer that which they keepe backe ſo injuriouſly, as a free gift unto Chriſt himſelfe: for the Lord loves not gifts of oppreſſion. If unjuſt men will needes play the theeves, let them never thinke to make God their receiver. And woe will bee unto you, unleſſe you repent, which maintaine your poore, or rather, which ſave your owne purſes, by that which you doe moſt unjuſtly keepe

backe from others. I ſpeake not this to all Pariſhes, nor all Maſters of Pariſhes, I ſpeake onely to ſuch as are guilty. And it is good for ſuch to repent betimes.

Laſtly, is it ſo, that the way to reforme abuſes, is to have recourſe to the firſt moſt pure Inſtitutions: Then this muſt teach us to bee thankefull for the free uſe of Gods Word. For certainely, I may ſay unto you as *Moſes* ſaid to the Iewes in *Deut.* 4 8. *What Nation is there ſo great, that hath ſtatutes and judgements ſo righteous as all this Law which I ſet before you this day?* Happy are wee that wee have the meanes to rectifie our courſes, that if wee bee out of the way (if wee bee not deſperately obſtinate) wee may bee reclaimed.

And let us bee admoniſhed to lay our Faith and practices to the rule, and what is amiſſe

let

let us labour to amend: let us not expect that the rule must bend to us, but let us rectifie our selves by it.

I received of the Lord.] From the Coherence wee descend now to the words of the Preface: wherein two things are to bee noted.

First, the purity of the Apostles doctrine, implyed in these words, *I received of the Lord.*

Secondly, his care to doe good in his Ministery, in the next clause, *That which also I have delivered unto you.*

I received of the Lord.] Observe here the holy practice of this blessed Apostle, hee receives from God whatsoever he delivers to the Church.

Sect. 2.

Whence we may note, *That a Minister ought to deliver nothing for Doctrine unto Gods Church, but that which hee hath received first from God.* The truth of this is manifest by the

charge which Christ gave to his Apostles, Matth. 28. 19, 20. *Goe yee therefore and teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost: teaching them to observe all things whatsoever I command you.* Where observe, that Christ doth not leave the very Apostles (though they were discreet men) unto their owne indifferencie, to preach what they themselves thought good, but hee binds them to his owne will, injoyning them to preach that, and nothing but that which hee commanded them.

The like wee reade in *Ezek.* 3. 10. Where the Lord commands the Prophet, *first to receive the Word from him, and then to goe him to the captivitie and to the people, and to speake unto, and to tell them, thus saith the Lord God.* Ezekiel must

not

not goe and Preach what hee lift, but hee must first receive his message from God, and then preach.

And indeede it hath beene the practice of all good Ministers from time to time, not to preach their owne dreams and fancies, but to receive their message from God. *Moses* received the law from God, before hee delivered any law to the people: the Prophets made this the foote of their song, The word of the Lord came, or thus saith the Lord; yea Christ himselfe saith, *Joh.* 7.16. *My Doctrine is not mine, but his that sent mee.*

The Word of God for the excellencie of it farre surpasseth any other words: yea the excellencie of mans wit is but shame in comparison of it: as also the Prophet *Jeremiah* speaketh in his twenty third Chapter, and twenty eighth verse,

What is the Chaffe to the Wheat saith the Lord. And therefore if Ministers would excell to the edification of the Church, they must deliver Gods Word.

Secondly, as the word excels in qualitie, so it excels in power, it is *able to cast down strong holds through God, 2 Cor.* 10. 4. *Yea it is able to save the soule, Iam.* 1. 21. Yea if a carnall Minister stand in Gods counsell, and cause the people to heare Gods Word, he may be the meanes to convert soules, *Ier.* 23 22. And therefore if Ministers desire to doe good by their ministery, they must preach the Word.

Thirdly, if any out of a new fangle humour shall neglect the word, and in stead of Gods truth, shall preach his owne fancies, hee is lyable to great rebuke, as appeares by that in *Proverbs* 30. 6. Where it is said, *Adde not to his words least*

hee

hee reprove thee; Yea hee is lyable to that fearefull curse in *Revel.* 22. 18. *If any man shall adde unto these things, God shall adde unto him the plagues which are written in this booke.*

Sect. 3. Question.

But how doe Ministers receive their messages from God at these dayes?

Answer.

Not immediately by extraordinary revelation, as the Prophets and Apostles did, but mediately by the word: and in this respect the Scriptures are fitly termed *Oracles of God*, *Rom.* 3. 2. Because from them as from an oracle, wee receive the minde and will of God.

Sect. 4. Question.

But is it not lawfull for Ministers to use other writings, as the commentaries upon Scriptures, in the receiving of their messages from God.

Answer.

Yes verely it is lawfull to use all lawfull helpes: the very Prophets themselves did use the helpe of bookes for the

better understanding of Scriptures, as appeareth by that of *Dan.* 9. 2. Where it is said that *Daniel* himselfe understood the prophecie of *Ieremiah* concerning the 70. weekes *by bookes*, that is by the histories of the times.

Question. May Ministers also lawfully cite authors in the delivering of their message from God?

Answer. In some case they may, as namely if they be to preach to Atheists or Heretiques, they may lawfully allege authours for the confuting them, as *Paul* himselfe when hee is to deale with the idolatrous Athenians, hee presseth them with the authority of a prophane Poet, *Acts* 17. 28. And the like hee doth when hee was to deale with the Cretians, *Tit.* 1. 12.

But this citing of authors in Sermons ought not to bee frequent or usuall for these reasons.

First

First, because it was sparingly used by the Apostle himselfe, not above twise or thrise in all his life time, and as for the Prophets and the rest of the Apostles, and Christ himselfe, they never used it at all.

Secondly, it ought to be sparing, because otherwise it may nourish an evill humour in the people which are too prone of themselves to preferre other writings before the Scriptures.

Thirdly, the frequent using of authors doth give occasion of suspicion that a Minister seekes himselfe, and affects his owne glory, and therefore such ministers as desire to shunne the appearance of evill must be carefull in this kind not to give offense.

Fourthly, this flourishing preaching which is so affectedly set out with the entising speech of mans wisedome, it never proved so profitable for

the generall good of Gods Church, as the plaine handling of the Word; yea if there were no powerfuller preaching then that vaine affected teaching, I wonder what would become of the conversion of soules.

But to come to the use of the point propounded: Is it so that a Minister must deliver nothing to the people for doctrine, but that which hee receives from God. Therefore this condemnes the practice of such Ministers as make no great conscience what they deliver, so they may fill up the houre. It justly reproves idle Ministers which doe the worke of the Lord negligently being ready to deliver what comes next to the tongues end, though it bee little to the purpose. Also it justly condemnes the practice of erronious Teachers, which preach their owne

dreames

dreames and fancies, and not that which is received from God: these are farre from the practice of *Paul* in this place, who delivers nothing to the *Corinthians*, but that which he had first received from God.

Secondly, this should teach the Church of God wisedome, Gods people are not bound to receive every Doctrine which they heare, but they must like good *Bereans*, *Acts* 17. 11. *Search the Scriptures daily whether these things bee so.* Wee ought to be as wary what wee receive into our eares, as what we receive into our mouthes; and indeed it is the sinne of many, that when they are nice and curious concerning the diet of their bodies, and will have a care to eate no meate but that which is wholesome, and good; in the meane time are careless of the diet of their soules, feeding grosly upon the very

very cartion of mens inventions. Let me conclude this point with that exhortation of the beloved Disciple, 1. *John.* 4. 1. *Beloved, beleeve not every spirit, but try the spirits whether they be of God, because many false Prophets are gone out into the world.*

Cap. 7.

That which also I delivered unto you.

WHere note, that *Paul* having received a talent from God, he doth not wrap it up in a napkin, and hide it in the earth, neither doth hee put his light under a bed or under a bushell, but h[e] sets it upō a candlesticke that it might give light to all that were in the house: he delivers as well as he doth re-

receive, hee preaches as well as learnes.

Whence wee are to learne, that *It is the duty of Ministers to Preach unto Gods Church:* They must deliver as well as receive, according to *Pauls* practice in this place.

And the duty of Preaching is pressed upon us Ministers in divers texts of Scripture. *Peter* presseth it in his first Epistle, fifth Chapter, first and second verses: *The Elders which are among you I exhort, who am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the Flocke of God which is amongst you, taking oversight of it, not by constraint but willingly; not for filthy lucre, but of a willing mind.*

Paul likewise presseth this duty of Preaching upon the Elders of Ephesus, and in them, upon all other Ministers; *Act.* 20.28.

20.28. *Take heed to your selves therefore, and to all the Flocke, over the which the Holy Ghost hath made you overseers, to feed the Church of God which hee hath purchased with his owne blood.*

But especially is this duty pressed in 2.*Tim.*4.1.2. *I charge thee therefore before God, and the Lord Iesus Christ, who shall iudge the quicke and the dead at his appearing, and his Kingdome: Preach the Word, bee instant, in season and out of season, &c,*

And certainely there is great reason that we ministers should make conscience of diligent Preaching.

First, because hereby we shal shew our love to Christ in that we feed his Sheepe, *Iohn* 21.15. 16.

Secondly, hereby wee shall declare our care over the flocke, in plying them with the one thing necessary, *Luk.* 10.42.

Thirdly,

Thirdly, hereby wee shall keepe our selves cleare from the blood of all men, *Act.* 20. 26. 27.

But here it may bee demanded, Is a Minister bound to deliver the whole will of God. *Sect.* 1. *Question.*

Yes, so farre as it is made knowne unto him: hee must not adde thereunto, nor detract therefrom, and that upon paine of that Curse denounced, *Revel.* 22. 18. *Answer.*

But here it is to bee noted, that a Minister is not bound to deliver the whole will of God at all times: he must observe the circumstances of time and place. Christ delivered the whole will of his Father, but yet sometimes he did forbeare, because his Disciples at all times were not able to beare, *John* 16. 12. *I have many things to speake unto you, &c.* Againe, the circumstance of place must also bee observed: That Doctrine

ctrine which is fit for one place is not so fit for another. The fittest place to deale with the sinnes of great men, is that place where great men doe assemble. Some doctrine may be fit for the Court, which is not fit for an ordinary Congregation. Therefore *Salomon* saith well, *Prov.* 25. 11. *A word spoken fitly is like Apples of Gold in pictures of silver.*

But to come to the explication; is it so, that ministers should be carefull to preach; then in the first place, this condemnes the practice of such as presse and intrude into the ministery meerely for gaine, being in no sort furnished with abilitie to preach unto, or to instruct the people, the which kinde of men the spirit of God in an holy contempt termes *dumbedogs*, and will not vouchsafe to call them ministers, *Isay* 56. 10.

Secondly, this serves to condemne

demne the groſſe negligence of all idle miniſters, which looke for the fleece, but ſtarve the flocke, which have talents, but not a heart to uſe them for the good of the people committed to their charge: the people committed as lambes to the keeping of ſuch wolves ſhal die in their ſinne; but ſurely their blood ſhall bee required at the hands of ſuch unconſcionable Miniſters, *Ezek.* 3. 20.

Thirdly, ought the Miniſters with all diligence to preach Gods word? Then the people ought by their diligent hearing, and by their conſcionable obedience, and by comfortable maintenance encourage their Miniſters to the performance of this duty. For it is as well required of the people to heare, as of the Miniſter to preach, and of the people to obey, as well as of the Miniſter to inſtruct.

CAP. 8.

Cap. 8.

The Lord Iesus.

NOw we discend from the preface to the pure institution. Wherein wee noted foure points.

First, the Author.

Secondly, the Time.

Thirdly, the Parts.

Fourthly, the End.

Sect. 1. The Author in these words, the *Lord Iesus*; and from thence wee learne this Doctrine: to wit, that *the Eucharist or Lords Supper was not by the invention of man, but Iesus Christ was the first founder or Author of it.* And the truth of this is manifest, not onely out of this present Text; but also out of *Matth. 26.* Where it is not said, at that first institution, that the Apostles tooke bread and brake it, as though they

they had beene the Authors of this spirituall banquet; but Iesus tooke bread, &c. Thereby denoting unto us the true author of this blessed Sacrament. For this cause also this Sacrament is termed, *The Lords Supper*, in 1. *Cor.* 11. 20. to imply that it was of his ordination and appointment.

And it is duly to bee observed, that God hath beene the alone ordainer of Sacraments from time to time: for it was not *Abraham* which was the ordainer of Circumcision, but God himselfe, *Gen.* 17. 10. Neither was it *Moses* which ordained the Passeover, but *Iehovah*, *Exod.* 12. 1. 2. It was not *John* Baptist which first invented Baptisme, but *Johns* authority to baptize was from heaven, *Marke* 11. 30. And so it was not *Paul* that first administred the Lords Supper, but the Lord Iesus.

Objection. But do we not reade what great authoritie God gave unto *Ieremiah*. *See, I have this day set thee over nations, and over kingdomes; to roote out, and to pull downe, and to destroy, and to throw downe, to build and to plant; Ierem.* 1. 10. Therefore it might seeme that the Prophets and Apostles might doe what they list; and if so, then why might not they take upon them to Ordaine Sacraments.

Answ. The Prophets and Apostles had great authoritie indeede, in comparison of ordinary ministers: but yet they were as *Moses*, that is, servants in the house of God, and not Lords over Gods heritage, *Heb.* 3. 5. They were set over nations in respect of their doctrine, not in respect of their persons: and they were to roote up, and to throw downe Idolatry, and sin by their spirituall weapons: yea they were to build and to plant,

plant, but not the hay and ſtubble of their owne inventions, but the gold and ſilver of Gods holy and ſacred will; but for all this God never gave them authority or power to ordaine Sacraments. This power hee reſerved ſtill as peculiar unto himſelfe.

For the application of this poynt; is it ſo that the Lord Ieſus himſelfe is the authour of the Lords Supper, and that the authority of ordaining Sacraments belongs onely to God as his peculiar prerogative; then this ſerves to condemne the impudencie of the Pope, in that hee hath taken upon him by his authoritie to ordaine five Sacraments, which God never appointed to bee Sacraments: to wit, Penance, Mariage, Eccleſiaſticall orders, Confirmation, and Extreame unction. Theſe five want but one thing which ſhould make them Sacraments,

craments, and that is divine institution, which is the very thing which giveth a being to a Sacrament; Yea the Pope thinkes hee may doe what hee list in the Church of God, whether it bee for God, or against God: for hath not hee taken upon him to coyne new Articles of Faith, to make new Creedes, and the like; but I remember what *Paul* saith, in *Galathians* 1. 8. *If we, or an Angell from heaven preach unto you another Gospell then wee have received, let him bee accursed.* VVee may make up the argument thus. But the Pope doth Preach unto us another Gospell then that wee have received, therefore the Pope is accursed.

Secondly, is it so that God is the authour of Sacraments, then this must teach us highly to prize and to esteeme of the Sacraments: we must not look

so

ſo much upon the outward elements, which ſeeme to bee weake and ſimple, but we muſt looke upon them as upon things ordained by God himſelfe, and that for excellent ends and purpoſes: and thus wee muſt learne to reverence them.

Thirdly, conſidering that God is the author of the Sacraments, therefore this muſt teach us, that whatſoever benefit wee have received by baptiſme, or may receive by the Lords Supper, we muſt aſcribe the whole praiſe thereof to God the firſt founder of all theſe bleſſed meanes. And certainely we have great cauſe to bee thankefull to God for baptiſme; firſt, becauſe it is a ſigne and ſeale of our ingraffing into Chriſt, *Galath.* 3. 27. Secondly, becaule it is a ſigne and ſeale of our regeneration and new birth, *Tit.* 3 5. Thirdly,

ly, becauſe it is a ſigne and ſeale of the receiving of the holy Ghoſt, *Act.* 2. 38. Fourthly, becauſe it is a ſigne and ſeale of the remiſſion and pardon of our ſinnes, *Act.* 22. 16.

Againe, wee ought to be thankefull unto the Lord, for the uſe of the Lords Supper.

Firſt, becauſe it puts us Sacramentally in mind of Chriſt, 1 *Cor.* 11. 26.

Secondly, becauſe it renues our Communion with Chriſt, 1 *Cor.* 10. 16.

Thirdly, becauſe it nouriſheth our ſoules to eternall life, *Iohn* 6. 53.

Fourthly, becauſe it moveth us often to renue our covenants with God, 1 *Cor.* 11. 28.

Fiftly, becauſe it is an eſpeciall meanes to nouriſh love among brethren, 1 *Cor.* 10. 17.

All which benefits duly conſidered ſhould make us thankefull

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full unto God, and thankefull unto Christ, as for all other his mercies, so particularly for the blessed Sacraments.

Cap. 9.

The same night.

HEre two poynts are to bee noted concerning the time of the first Institution of the Lords Supper.

First, that it was in the night.

Secondly, that it was in the same night wherein the Lord Iesus was betrayed.

Sect. 1. Question.

The same night.] Here it may bee demanded, If Christ did administer the Sacrament in the night; then, how doe our ministers lawfully administer it in the morning. If Christ made it a Supper; then, how doe they make it a breakfast.

Anſwere.

To this I anſwer, that howbeit in matters ſubſtantiall and fundamentall God hath reſerved the power peculiarly to himſelfe, as our onely Lawgiver, *Iam.* 4. 12. Yet in matters circumſtantiall hee hath left great power to his Church; as may evidently appeare, if wee compare the firſt Inſtitution of the Paſſe-over, with the Churches manner of Celebration in after-times. In the firſt Inſtitution, the Paſſe-over was eaten in haſt by ſuch as had their Loynes girt, and their Staves in their hands, and their ſhooes on their feet, *Exod.* 12. 11. In the firſt Inſtitution the bloud of the Lambe was to bee ſprinkled upon the ſide-poſts and upon the upper doore-poſts with a bunch of Hyſop, *Exod.* 12. 7. 22. Laſtly, in the firſt Inſtitution, it was ordered that ſuch as did partake of the Paſſe-over they ſhould not goe out

of

of their houses, untill the morning, *Exod.* 12.22.

But it is apparent, that the Church in succeeding ages, howsoever it did strictly observe the Passe-over it selfe, yet it was not curious concerning the Ceremonies therof. Christ and his Apostles observe the Passe-over, but wee reade of no Staves they used, nor of sprinkling the bloud upon the doore postes, nor of any haste they made, *Iohn* 13. 12. Yea, it is directly noted, that Christ and his Disciples went out of the house before the morning unto the mount of Olives, *Math.* 26.30. Which was not agreeable to the ceremony of the first institution. But the Lord Iesus knew, that his blessed Father stood not upon the ceremonies, so that the substance were observed.

And as the Iewish Church dealt concerning the Ceremo-

nies of the Passe-over, so the Christian Church hath dealt concerning the Ceremonies of the Lords Supper. For in the first institution of the Lords Supper, the Lord Iesus washed the feete of the communicants, *Ioh.* 13.5. But the church observeth no such ceremonies. In the first institution, Christ administred it in an upper chāber, *Luk.* 22.11. but the Church administers it in the publike assembly. At the first institution, Christ and his Disciples eate and drank at the Table, *Luk.* 22.21 but succeeding Churches eat & drinke in their seates, or in any place of the Synagogue. In the first institution, the Sacrament was received sitting, or rather leaning, *Iohn* 13.12. but in succeeding ages, it is received by some christian Churches standing, or walking, as at *Geneva*; by some sitting, as by the *Dutch*; & by some kneeling, as by the *English*. A-

gaine,

gaine, in the firſt inſtitution, the Lords Supper was adminiſtred & received at the evening, *Mat.* 26. 20. but in after-times we ſee that the church doth adminiſter and receiue it in the morning.

In this Chriſt dealeth as a kind and diſcreet husband: For as a kind Husband though hee reſerve the managing of the maine matters concerning his eſtate in his owne power, yet he leaveth many things to the diſcretion of his wife: even ſo the Lord Ieſus, though hee reſerve the maine matters of his Kingdome to his owne guiding, or governing, yet he hath left many circumſtantiall matters unto the diſcretion of his Spouſe; alwayes provided, that ſhee obſerve the generall rule, that is, that all things bee done honeſtly, and by order, 1. *Cor.* 14 40.

Objection.

I but ſome poſſibly will obiect, Are wee not bound to fol-

low the example of Chriſt in all things.

Anſwer. No verely: Chriſt faſted forty dayes and forty nights, but wee are not bound to doe the ſame: and ſo we might inſtance in divers other particulars.

Queſtion. When therefore are wee bound neceſſarily to follow the example of Chriſt, and not by any meanes to ſwerve from it?

Anſwer. We are neceſſarily bound to follow the example of Chriſt, when his example is ſeconded or backed with a precept: Thus we ought to bee humble according to Chriſts example, becauſe Chriſt was not only humble in his owne perſon, but alſo hath bound us to his example by a Precept, *Math.* 11. 29. *Learne of me that I am meeke and lowly in heart, and yee ſhall find reſt unto your ſoules.* But where Chriſt did not ſecond his example with a Precept, there

there he doth not ſtrictly exact our imitation.

The conſideration of this point muſt teach us not to contend with our Mother the Church about matters of Circumſtance. Let us bee thankefull to God that wee have the maine. If wee ſwerve from the example of Chriſt in matters of Circumſtance, Surely, it is in ſuch Circumſtances of time and geſture, and manner, wherein our Lord and Maſter never exacteth of us, ſtrictly to bee imitated: and therefore we have the leſſe cauſe to bee troubled about theſe matters.

Queſtion.

The ſame night that hee was betrayed in.] Here it may bee demanded, Was this a fit time to adminiſter this holy Sacrament in? Was it fit to adminiſter the Sacrament when the enemies were all in an uprore? This night wherein Chriſt was betrayed, being a night of

trouble and vexation, might seeme to bee the most unfit time of all other for this holy busines.

Sect. 2. Answer. But the truth is, that *The hatred and distemper of the wicked must not debarre any child of God from the lawfull use of Gods ordinances.* When the wicked fretted against *David*, and sought his overthrow, Yet *David gave himselfe unto prayer*, *Psal.* 109 4. When *Pharaoh*, and the rest of the Ægyptians hated and abhorred Israel, yet Israel kept the *Passe-over*, *Exod.* 12. When *Paul* was in danger to lose his life by cruell persecutors, *Acts* 20. 25. and knew that bands waited for him in every place, yet when the Church came together *to breake Bread*, hee also assembled with them, *Acts* 20. 7.

And so the Christian Churches in times of persecution, they had their meetings for the

the uſe of the Word and Sacraments, in the evening, even then when their enemies were moſt enraged againſt them: and the like doth Chriſt himſelfe, as we ſee here, hee adminiſters the Lords Supper in the ſame night wherein hee was betrayed.

And juſt cauſe there is, that the hatred and diſtemper of the wicked ſhould not debarre any of Gods Children from the lawfull uſe of Gods Ordinances: becauſe indeed, the wicked oftentimes are unplacable, they are ſuch as will never be reconciled, *Rom.* 1. 31. And therefore if Gods Children ſhould not repaire unto the Sacrament untill the world bee at peace with them, I ſuppoſe they ſhould never come at the Sacrament at all. For when will the world ceaſe her hatred, or when will ſhe be in true charity towards them

which are good in Gods sight, Surely, neither in this world, nor in the world to come; neither here, nor in hell.

Objection. But here it may be objected. For, doth not our Saviour Christ say *Mat.* 5. 23. *If thou bring thy gift to the Altar, and there remember that thy brother hath ought against thee, leave there thy gift before the Altar, and goe thy way, first be reconciled unto thy brother, and then come and offer thy gift.* By which speech it might seeme, that it is not lawfull for Christians to repaire unto any of Gods Ordinances, so long as they are not reconciled unto their brethren which have something against them.

Answer. The meaning of that place is this, namely, that if any matter may iustly be obiected against us by our brethren, we must first be reconciled before we offer our offering. And so the like

like ſpeech is uſed in *Revel.* 2. 4 *Nevertheleſſe I have ſomewhat againſt thee.* That is, I have ſome thing iuſtly againſt thee. For it is not meant, that if the wicked have any thing againſt us uniuſtly, that then wee muſt abſtaine from the Sacrament. Chriſt would be loath to caſt any ſuch ſnare upon our Conſciences. Therefore that place of Scripture truely underſtood, doth not in any ſort make againſt this doctrine which I preach unto you; to wit, that the hatred and diſtemper of the wicked muſt not debarre any Child of God from the lawfull uſe of Gods Ordinances, and particularly of the Sacraments.

But how may we know that we may lawfully repaire unto the Sacraments, though others fret againſt us and are implacable? *Queſtion.*

Herein we muſt bee carefull not *Anſwer.*

not to deceive our ſelves through partiality and ſelfe-love. But the truth is, if wee find upon thorow examination of our conſciences, that the wicked doe hate us and perſecute us, not for any wrong that we have done unto them, but becauſe wee follow goodneſſe, and for religion ſake.

Secondly, if we find that we can paſſe by their wrongs and injuries without revenge.

Thirdly, if we find that wee can pray for them as for our ſelves.

Fourthly, if we find that we can bee willing to doe them good, if they ſtand in need of our helpe.

Fifthly, if we find that wee can love their perſons, though wee hate their ſinnes and corruptions.

If I ſay we find in our ſelves this good diſpoſition and temper of mind, we may boldly re-

pare

paire unto the Sacrament our ſelves, although the wicked fret never ſo much againſt us.

But otherwiſe if wee find that wee have offended, let us firſt labour to make ſatisfaction, and to be reconciled before we venture upon the Sacrament: yea though we have not offended, yet if we cannot paſſe by an injury without revenge, or if wee cannot find in our hearts to pray for our enemies, and to doe good unto them if occaſion be offered, yea if wee find not love to our very adverſaries, let us ſtand backe, of this Sacrament let us not partake, leſt wee eate and drinke our owne damnation.

CAP. 10.

Cap. 10.

Tooke Bread.

NOw come we to the parts of this blessed Sacrament, whence wee are to take notice, first of the signes, secondly of the actions to bee performed about the Signes. The signes are two, to wit, Bread and Wine: where first it may be demanded, wherefore Christ administers this Sacrament under two signes, and whether one had not beene sufficient.

Sect. 1. Question.

Answer. To this I answer, Christ administers this Sacrament under two signes, to wit, Bread and Wine, for divers waighty reasons.

First, that it might take the deeper impression: for as *Pharaohs* dreame was doubled to shew the certainety of the thing

thing which was foretold, *Gen.* 41. 32. So the outward elements in the Sacrament are doubled, that wee might the more fully and throughly consider the mysterie of the same.

Secondly, this Sacrament is administred both with Bread and wine, to signifie with what earnest appetite we ought to repaire to this blessed ordinance. Wee should come unto it both hungry and thirsty, wee should not come by constraint of law, or for feare of men: but wee should come to the Sacrament as an hungry man comes to his meat, or as a thirsty man comes to his drinke, that is, with an earnest desire. We should desire after the Sacrament as *David* doth after God, *Psal.* 42. 1. 2. Where hee saith. *As the hart panteth after the water brooke, so panteth my soule after thee O God: my soule thirsteth*

eth

eth for God, for the living God; when shall I come and appeare before God.

Thirdly, this Sacrament is administred both with Bread and Wine, to signifie that in Christ is perfect redemption, according to that in *Psa.* 130. 7. *Let Israel trust in the Lord, for with the Lord there is mercie, and with him is plenteous redemption.* So that as in Bread and wine there is sufficiencie of meanes to satisfie both hunger and thirst: so in Christ there is sufficiencie of merit to redeeme and free us from the wrath to come.

Sect. 2. Question.

If this Sacrament was first administred by Christ himselfe both with Bread & Wine, therfore here it may be demanded whether the practice of the Pope and his shavelings bee warrantable or no, in that they deny the use of the Cup unto the common people.

And

Answer.

And to this I answer, that their practice is altogether unwarrantable & without ground, yea irreligious, saucie, and injurious.

First, because by this they alter the last will and testament of Christ Iesus, now they may justly bee taxed of dishonesty if they should but offer this indignitie unto a mans will, *Gal.* 3. 15. And therefore much more in that they offer it to Christ himselfe.

Secondly their practice is injurious, in that they deprive the people of the excellent promises which are made unto the receiving of the VVine; so that in vaine did Christ say, *This is my bloud which is shed for you and for many for the remission of sinnes*, If the practice of the Pope were warrantable: for if the outward signe belong not to the people, then neither doe the promises belong unto them. Third-

Thirdly, it is manifeſt that the VVine in the Sacrament belongs to the people as well as the Bread, becauſe *Paul* himſelfe writing to the people of *Corinth.* 1 *Cor.* 1. 2. Makes mention of their drinking of the Cup, as well as of their eating of the Bread, 1 *Cor.* 11. 20. Yea doth authorize them thereunto, 1 *Cor.* 11. 28. Only requiring of them to bee prepared, and to examine themſelves, as it was meete they ſhould.

Fourthly, the people partake of the thing ſignified by the VVine, as well as the Miniſters, to wit, of the redemption which is wrought by the bloud of Chriſt, as appeares in that the Apoſtle *Peter* writing to the diſperſed ſtrangers, 1 *Pet.* 1. 1. 23. Acknowledgeth them to bee *redeemed not with corruptible things, as ſilver and gold, from their vaine converſion* recei-

received by the tradition from their fathers: but with the precious bloud of Jesus Christ as of a lambe undefiled and without spot, 1 *Pet.* 1. 18. From whence I argue, that if God in his mercie vouchsafe the people the thing signified, then with what right can the Pope or any other deny them the outward signe.

Objection.

But here the Papists doe object that the peoples receiving is termed in Scripture onely the breaking of Bread: as in *Act.* 20. 7. Where it is said, that *the Disciples came together upon the first day of the weeke to breake Bread*; and the like wee reade, *Act.* 2. 42. Where it is recorded that the three thousād converted by *Peters* ministery *Continued stedfastly in the apostles doctrine, and fellowship, and in breaking of Bread, and Prayers.* Wherby it might seeme that the people did not partake of the Wine in their Sacraments, because

cauſe there is made mention of none, the holy Ghoſt making mention onely of Bread.

Anſwer. To this objection I anſwer, that in this phraſe, breaking of Bread, there is a figure which is called a *Synechdoche*, the part being put for the whole: ſo that though breaking of Bread bee onely mentioned, yet the receiving of the VVine is alſo to bee underſtood, and is included; even as the patriarke *Abraham* inviteth the Angels to a morſell of bread, *Gen.* 18. 5. VVhen hee purpoſed to prepare not onely bread, but alſo drinke and fleſh, and other things neceſſary.

Queſtion. But ſuppoſe that any communicant ſhal receive the bread ſnatchingly, or otherwiſe unreverently: is a miniſter bound to deliver unto ſuch an one the Cuppe alſo?

Anſwer. Not ſo, a miniſter muſt rather repent of his raſh adminiſtring the

the bread unto any ſuch, then to adde profanation to profanation by adminiſtring alſo the Cup: remembring that we muſt *not give holy things to dogs, nor caſt our pearls before ſwine, Mat. 7. 6*

The uſe which we may make of that which hath beene ſpoken in this queſtion is this, to wit, that we never turne to popery: but that we ſtand faſt in the truth, though it be to the hazard of our lives. We have juſt cauſe never to turne Papiſts, becauſe they erre, and that groſly in the very foundation of Religion: as in the Sacrament, adminiſtring of it by the halves, and mangling the ordinance of Chriſt at their pleaſure.

Let us learne alſo to bee thankefull for the purity of our Religion: For wee adminiſter not the Sacrament by peece-meale, as Papiſts doe, but fully and wholly in both kinds.

The

The people according to Gods owne ordinance, partake as fully of the Sacrament as the Ministers amongst us: thus they do, and thus they ought to doe. Oh that people did but see, how happy they are, in that they live in the bosome of so entire a Church as this is. Oh that they knew the thing belonging to their peace. Oh that it would enter into our hearts to consider the bondage and slavery which they are in, which are vassals to Antichrist, and the freedome which wee enjoy in comparison of such. Surely if wee did sufficiently consider our freedome, wee should in stead of murmuring against governement, rather blesse God for it, and desire the Lord for the long continuance of his mercie in this kind unto us.

Sect. 3. Question.

The second maine question concerning the signes, may bee touch-

touching the proportion or ſimilitude betweene the ſignes and the thing ſignified: as, Firſt, what ſimilitude there is betweene *Bread* and the *Body of Chriſt*.

Anſwer.

To this I anſwere, that there is a true ſimilitude or proportion betwixt bread and the body of Chriſt, and this ſimilitude ſtands in theſe things.

Firſt, becauſe as bread paſſeth through many difficulties before it be wholſome and fit for the nouriſhment of our bodies; it endures the cold Froſt of Winter, the ſcorching heat of Sommer; it endureth Sowing and Harrowing, and Reaping, and, Thraſhing, and Grinding and baking in the Oven, and ſuch like.

Even ſo the body of Chriſt, that it might bee made our Bread of life, endured many miſeries: as Hunger, & Thirſt and Poverty, and Mocking, and Scour-

Scourging, and Buffeting, yea at the laſt, it was tormented in the fire of the Croſſe, as in the very Oven or furnace of Gods wrath. For how was the body of Chriſt tormented, ſuppoſe you, when it was faſtened by the hands and by the feet unto the Croſſe with great nailes, and when it continued hanging in paine, for the ſpace of three whole houres together? Chriſt might juſtly ſay, as it is ſaid in *Lam.* 1. 12. *Is it nothing to you, all yea that paſſe by, Behold, and ſee, if there bee any ſorrow like unto my ſorrow, which is done unto mee, wherewith the Lord hath afflicted mee in the day of his fierce wrath.*

Secondly, as the Bread which Chriſt uſed in the Sacrament was unleavened; for this bleſſed Supper was firſt celebrated in the dayes of unleavened Bread: even ſo the body of Chriſt was without ſinne; it was

was not polluted with the leaven of malicioufneſſe and wickedneſſe, as our bodies are, but it was conceived by the Holy Ghoſt, and ſo was kept free from originall ſinne; and as for actuall ſinne hee never knew it, as *Paul* ſpeakes, in 2 *Cor.* 5. 21. So that when wee looke upon the pure white Bread in the Sacrament, wee muſt remember the purity of Chriſts nature, and acknowledge his innocencie.

Thirdly, as bread though it make the leaſt ſhew upon the Table, and bee leaſt reſpected, yet it ſtrengtheneth the heart, *Pſal.* 104. 15. Even ſo the body of Chriſt repreſented by the Bread, though it ſeeme weake, and meane, and deſpicable, yet it addeth great ſtrength unto the beleeving ſoule.

And if any Chriſtian ſhall object and ſay, I finde no in-

creaſe of ſtrength by the Sacrament, therfore I ſuppoſe it doth not adde ſtrength.

To ſuch I anſwer, that wee muſt not judge alwaies of Spirituall ſtrength by ſenſe and feeling: For the truth is, wee may bee weake, when wee thinke that wee are ſtrong, as *Peter* was, when hee ſaid, Though all men forſake thee, yet will not *I*: Hee thought himſelfe ſtrong, when hee was weake. So on the contrary, we may bee ſtrong, even when we are weake, as *Paul* ſpeakes of himſelfe, 2 *Corinth.* 12. 10. We muſt live in theſe things by Faith, and not by ſight.

It is a bleſſed condition (I confeſſe) to bee ſtrong in the Lord, and to feele the power of increaſed ſtrength; and therefore wee muſt come to the Sacrament with due preparation, and beware that wee reſerve not ſome bad humours, which

which take away the ſtrength and nouriſhing power of Gods ordinance, which if wee have a care to doe, wee ſhall finde, no doubt, by bleſſed experience, that the body of Chriſt Sacramentally received giveth ſtrength like a Staffe of bread.

Fourthly, as bread benefits onely the hungry, even ſo the Body of Chriſt received ſpiritually in the Sacrament, onely benefits them which come with a ſpirituall appetite, the Lord *filleth the hungry with good things, and the rich hee ſends empty away*, Luke 1. 53. and for this purpoſe Chriſt maketh a Proclamation as it were in *Iſay* 55. 1. *Ho, every one that thirſteth come unto the waters, &c.* As implying that this holy banquet is onely for ſuch as bring with them a ſpirituall appetite, wee muſt not come to this feaſt as gluttons, ſit downe to cramme downe

more when they are full already, but wee must come in the sense and feeling of our owne emptinesse, wee must learne of our Prisoners here in London, to stand at the grate, and to cry unto the Lord, we wane bread, we want bread, that is, we stand in need of the Body of Christ.

Fifthly, as there is a frequent use of bread, wee stand in need of bread every day, and therefore we are taught in the Lords Prayer to say, *Give us this day our daily bread*, even so there is a frequent need of often partaking of the Body of Christ in the Sacrament; wee must not thinke it sufficient with Carnall Gospellers, to receive the Lords Supper once or twise by the yeare: but wee ought to receive it often; for as it was the Law of the Passeover, that if *any man were cleane and were not in his Iourney, and forbore to keepe the Passeover, that Soule*

should

should bee cut off from his people, Num. 9. 13. Even ſo, certainely the neglect of the Lords Supper is a greater ſinne, then men doe commonly eſteeme it, but let ſuch as eſteeme it ſo veniall a ſinne, remember how God dealt with deſpiſers of theſe holy banquetts in *Math.* 22. 7. Where it is ſaid, that whē *the King heard thereof* (that is of the neglect of the gueſts which were invited) *He was wroth, and ſent forth his Armies, and deſtroyed theſe murtherers, and burnt up their Cities.* A faire warning to negligent receivers, if any warning will ſerve the turne.

Queſtion. What proportion there is betwixt the bread in the Sacrament, & the body of Chriſt, we have already declared. Now if any ſhall demand farther, what ſimilitude there is betweene the Wine and the Blood of Chriſt? to them I anſwer that there is great *Anſwer.*

likenesse and similitude

First, because as the Wine is pressed out of the grape in the Wine-presse, even so the blood of Christ was pressed out in the Wine-presse of the Crosse: for *one of the Souldiers tooke a speare and thrust in his side, and forthwith there came forth blood and water*, *Iohn* 19. 34. So that our blessed Lord Iesus thought nothing too deare for his Church, not his blood, not his precious blood, no not the last drop of his dearest hearts bloud, hee thought it well bestowed, so that his elect thereby might bee redeemed. And thus, *A Fountaine was opened unto the house of David, and to the inhabitants of Ierusalem for sinne and for uncleannesse*, *Zech.* 13. 1. Which must teach us to thinke nothing too deare for Christ, not our goods, not our good names, not our liberty, no not our life when he cals for it:

the beſt improvement that we can poſſibly make of our lives, is to lay them downe for Chriſt: that blood is well ſpilt, that is ſpilt for him.

Secondly, as wine doth ſerve to quench the thirſt, as it did in thoſe Countreys where Chriſt lived, where they dranke nothing but wine or water, or both mingled together; even ſo the blood of Ieſus Chriſt applied by a lively faith doth quench the ſpirituall thirſt of the ſoule, and giveth full ſatisfaction. When *Simeon* had gotten Chriſt in his armes once, *Luk.* 2.29. He was fully ſatisfied, ſaying, *Lord now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation.* The ſatisfaction cannot bee found in riches, in pleaſures, in honours, or in any other worldly contentment; it is onely Faith in the merits of Chriſt, which gives *reſt unto the ſoule.* *Matth.* 11.29.

Thirdly, as Wine doeth exhilerate and cheere the heart as it is ſaid of it in *Pſalm.* 104. 15. Even ſo the blood of Ieſus Chriſt doeth comfort and reioyce the ſoule, when it is applied with a lively Faith.

In whom did the ſpirit of *Mary* rejoyce, but in God the Sonne her Saviour, *Luke* 1. 47. In what did bleſſed *Paul* rejoyce, but in the Croſſe of our Lord Ieſus Chriſt, by whom the world was crucified unto him, aud he unto the world, *Gal.* 6. 14. Yea, what was the matter of great joy, or the joyfull tydings which the Angels brought unto the Shepheards, *Luk.* 2. 10. Was it not this, that unto them vvas borne a Saviour, which is Chriſt the Lord. So that as Wine is the ſweeteſt liquor, ſo the blood of Chriſt throughly and feelingly applyed, bringeth the ſweeteſt comfort to the ſoule. This blood

blood ſpeaketh better things then that of *Abel*: for the blood of *Abel* cryed for vengeance againſt *Cain*, *Gen.* 4. But this precious blood of Chriſt ſaith unto every beleever, even as Chriſt ſaid unto the man ſicke of the Palſie. *Sonne be of good comfort, thy ſinnes are forgiuen thee, Math.* 9. 2.

Fourthly, as Wine doth increaſe the heate and ſpirits of the body; Even ſo the blood of Ieſus Chriſt applyed by a lively faith, increaſeth zeale in the ſoule: for when doe wee love Chriſt moſt, then when wee are moſt ſenſible of his love to us firſt, and when are we moſt ſenſible of Chriſts love, then when we can apply the merits of his blood-ſhed to our ſelves. What Chriſtian ſoule is there which can ſenſibly apply Chriſt unto his redemption, but hee is enflamed with zeale and love

towards him: who can poſſibly ſay by Faith my beloved is mine, but likewiſe hee ſhall bee compelled to ſay further, and I am his: in a word labour to apply remiſſion of ſinnes procured by the blood of Ieſus Chriſt unto thy ſelfe, and then be cold or luke-warme in thy profeſſion if thou canſt.

Fifthly, as wine doth ſerve to purge the braine, even ſo the blood of Ieſus Chriſt applyed by a lively faith *doth purge our conſciences from dead workes to ſerve the living God, Heb. 9. 14.* Faith in the blood of Chriſt is of a purgative qualitie, it purifieth whereſoever it commeth, *Act. 15. 9.* And thoſe perſons may aſſure themſelves that their faith is but fancie, which ſeemeto beleeve in Chriſt unto juſtification, and yet remaine as filthy in their lives, as ever before.

Tooke Bread. Having ſhew-

ed

ed the proportion which is betweene the signes, and the things signified: wee come now to the actions, and words used about the signes, and the actions which Christ did about the signes are foure.

Firſt, he tooke Bread.

Secondly, he gave Thankes.

Thirdly, he brake it.

Fourthly, hee gave it to his Diſciples.

He tooke Bread.] Every action in the Sacrament is ſignificant, and ſo is this action of our bleſſed Saviour in taking of the bread, and the thing ſignified in this firſt action is, *That Chriſt hath taken our nature.* For as by *Bread*, is meant the body of Chriſt, ſo by taking the *Bread* is meant his incarnation: and hereupon it is that Chriſts incarnation is termed in Scripture by the phraſe of taking, as *Philip.* 2.7. *He tooke upon him the forme of a ſervant.* And in *He-* *ſect.* 4.

Hebrewes 2. 16. *He in no sort tooke the Angels, but hee tooke the seed of* Abraham.

And the practice of our Saviour in taking of our nature upon him, was so much the more admirable.

First, because he tooke it not in the forme of a great King, as did *Salomon*: but in the forme of a silly poore despised servant. If hee had enjoyed the worldly kingdome of *David*, and had beene attended with his guard, and honoured by his subjects, and had lived in pompe all his dayes, his incarnation had not been so much; but to take our nature in the forme and condition of a servant descending from his Throne of glory; this is the wonder of men and Angels.

Secondly, Christs Incarnation or taking of our nature was so much the more to bee admired, because he tooke it with-

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all the naturall infirmities: it being subject to cold, and hunger, and nakednesse, and wearinesse, and sleepe, yea, to death it selfe, for *Hee was in all things tempted in like manner as wee are, yet without sinne, Heb.* 4. 15. If hee had taken it invested with the rich robes of glorification, it had not been so much, but to take it in the rags of naturall infirmities, this was wonderfull.

Thirdly, Christ tooke our nature when it was odious to God, in respect of *Adams* fall: yea when it was more loathsome and abhominable in the eyes of *Iehovah*, then the body of a toade is in our eyes. If Christ had taken our nature upon him as it was in *Adams* innocencie when it was lovely & amiable in Gods sight, it had not beene so great a matter, but to take it after the fall when it was become odious and hate-

full

full, this cannot ſufficiently be admired.

Fourthly, Chriſt tooke our nature with the imputation of our ſinnes: for howſoever hee in himſelfe was cleane and ſpotleſſe, and without ſinne, yet hee became ſinne for us by imputation, 2 *Cor.* 5. 21. And this was more then all the reſt. An innocent perſon will bee content to labour and to ſpend for the ſaving of his guilty friend, but to take his blame and his ſhame, and to wrong his owne innocencie, who amongſt a thouſand will doe this? but Chriſt was content to endure the ſhame, and to appeare as it were in the very perſon of a rebell and traytour againſt God! O Love uncomparable! O Practice unmatchable!

Now the privileges which redound unto the Church by vertue of this action of Chriſt

in

in taking of our nature are diverſe. For firſt hence it comes to paſſe, that our nature is perfectly ſanctified againe in the perſon of Chriſt, as it was utterly perverted and ſtained in *Adam*. And that bleſſed Image of God which *Adam* loſt, is now recovered by Chriſt Ieſus hee being the expreſſe image of his Father, *Heb.* 1. 3. And this is an unſpeakeable benefit.

Secondly, hence it comes to paſſe that our nature in the perſon of Chriſt comes to bee advanced unto the right hand of God, farre above Angels, principalities and powers, *Mar.* 16. 19. Which ſhould never have been, if Chriſt had not taken our nature upon him: for in our firſt creation wee were made inferior to the Angels, *Pſal.* 8.

Thirdly, hence alſo it comes to paſſe, that Chriſt Ieſus himſelfe

felfe becomes our brother, and is not aſhamed to call us brethren, *Heb.* 2. 11. Whereas if Chriſt had never taken our nature, we could never have challenged kindred of him.

Fourthly, hence it comes to paſſe that Chriſt becomes the true *Imanuel*, God with us: God and man in one perſon, which is a nearer bond then if hee had marryed himſelfe unto our nature. Hence it is that we are made bone of his bone, and fleſh of his fleſh; yea hence it is that wee are admitted into neere fellowſhip and communion with God, which could never have been if Chriſt had never taken our nature. Thus much for the privileges.

There bee furthermore diverſe duties to bee learned by us, from this conſideration of Chriſts taking our nature upon him. For firſt it ſhould teach us to bee thankfull for the wonderfull

derfull worke of our redemption; for how great was this worke which required this incarnation: yea the death and paſſion of the Sonne of God.

Secondly, it ſhould teach us to have an eſpeciall care to keepe our ſelves unſpotted of the world: for if wee pollute our bodies, now wee offer indignitie unto Chriſt, ſlaying that nature which hee hath taken upon him.

Thirdly, it ſhould teach us to bee well contented to take upon us any eſtate, though never ſo baſe, never ſo much afflicted for Chriſt: hee was content to come downe from the top of honour to take our nature for our ſalvation, and therfore let us bee content *to goe out of the Campe in bearing his reproach.* As it is ſaide in *Heb.* 13.13.

Fourthly, conſidering that Chriſt hath taken our nature upon

upon him, therefore wee may and ought with bouldneſſe to approch unto him: for whom may wee come unto with bouldneſſe, if wee may not approach neere unto our owne fleſh, *Heb.*4.16.

Cap. 11.

When hee had given thanks.

THe uſe of giving thankes in the firſt inſtitution of the Lords Supper, was to conſecrate the elements, or outward ſignes unto our holy purpoſe, to ſeparate them from a common uſe to a Sacramentall and holy uſe: in which holy conſecration the thing ſignified is, that *God the Father hath ſet a part Chriſt unto the office of Mediatorſhip, and that before the Foundation of the World was laid.* For this cauſe Chriſt

Sect. 1.

is

is said to be *sealed*, *Iohn*. 6. 27. and to bee sanctified of the Father, and sent into the world, *Iohn*. 10. 36. For this cause he is said to bee *fore-ordained before the foundation of the world*, 1 *Pet*. 1. 20. yea, for this cause it is said, that *Herod and Pontius Pilate, and the Gentiles, and the people of Israel were gathered together, for to doe whatsoever Gods hand and Counsell had determined before to bee done*, *Act*. 4. 27.

Now if any shall demand wherefore God did consecrate his Son to this office; to them I answer, it was because *there was no other name given under heaven amongst men whereby we could be saved*, *Acts* 4. 12. If there had beene any other which could have vanquished our spirituall enemies, the World, the Flesh, the Devill and Death, besides this Sonne of God; surely Christ had never

ver undertaken the worke if there had beene any creature in heaven or earth that could have merited ſalvation for the Church, beſides Chriſt; then this bleſſed Sonne of God had died in vaine: But when there was no meanes to bee found amongſt things created for mans redemption, then God in a caſe of plaine neceſſitie ſent forth his Sonne to bee our redemption.

Objection. But ſtill ſome will object poſſibly, and ſay, Why? Could not God have given mans ſalvation without this ſatisfaction? Could not he have given repentance, and ſo forgiveneſſe, without ſetting his Sonne apart unto the office of Mediator?

Anſwer. To ſuch I anſwer; that happily it might well have ſtood with Gods mercie thus to have done, but his Iuſtice would not thus have beene ſatisfied: Gods

mercie

mercie is ready to forgive, but his Iuſtice exacteth ſatisfaction: Now God muſt neceſſarily ſhew himſelfe juſt as well as mercifull, or elſe he ſhould deny himſelfe to be God.

And the uſe which we muſt make of this doctrine is, firſt, it muſt teach us not to truſt unto the Popes treaſury for our Salvation, as though the works of ſupererrogation pretended to be left behind Saints departed, were availeable for our ſalvation. I am perſwaded there was never any true Saint, but he felt that he had no grace to ſpare for others, yea that he had little enough for himſelfe; and beſides that, God did not conſecrate the remainders of other mens merits, but Chriſt himſelfe to bee our redempion.

Secondly, this muſt miniſter comfort and conſolation unto Gods Church, for if Chriſt bee deputed to this office of Mediator-

diatorſhip, then certainely it ſhall proſper in his hand, for he wants neither will nor skill to effect the worke, and to bring it to an excellent paſſe; yea it muſt comfort us, becauſe certainely God will accept of that meanes of redemption, and of that ſatisfaction which is by Chriſt, becauſe it is of his owne appointment; Chriſt appointed not himſelfe Mediator, but his Father appointed him; Chriſt came not of his owne head, but his Father ſent him.

Thirdly, conſidering that Chriſt was thus ſeparated for us, therefore wee ought to be ſeparated for him; I doe not meane that we muſt be ſeparated from Gods Church, but from our ſinnes and corruptions; neither that wee muſt be ſeparated to a Monkiſh or Heremitiſh life, but to ſerve God in holineſſe and righteouſneſſe; wee muſt ſet our ſelves apart

for

for the glory of God, even as the Communion Bread and Wine is set apart by prayer to an holy use, wee must with *Salomons* Wise man, *Prov.* 18. 1. *separate our selves to seeke wisdome.*

When he had given thanks.] Hence wee are further to observe, *That the Lords Supper ought to be joyned with thankesgiving*; and indeed wee ought in all things to give thankes, as the Apostle speakes, 1 *Thess.* 5. 18. and therefore we must not bee unthankefull at the Sacrament. *Sect. 2.*

But here some may possibly demaund, for what are wee to give thankes in the Lords Supper? *Question.*

I answere, wee must give thankes, not onely for that excellent privilege, which we have, in that wee are admitted as ghests unto Gods owne Table: but also, and that especially *Answer.*

ly

ly wee must testifie our thankfulnesse, for the great worke of our redemption, signified and set before us in the Sacrament.

And certainly, there is great reason that wee should be very thankfull, as for all other Gods mercies, so especially for our redemption.

And this will more clearely appeare, if wee consider, First, from what wee are redeemed. Secondly, to what wee are redeemed. Thirdly, by what meanes we are redeemed from Gods wrath; for *Iesus Christ delivers us from wrath to come*, 1 *Thess.* 1. 10. We are redeemed from the dominion of sinne; For *they that are Christs have crucified the flesh, with the affections and the lusts*, *Galat.* 5. 24. We are redeemed from hell fire; for *there is no condemnation to them which are in Christ Iesus*, *Rom.* 8. 1. Now

if

if wee consider sufficiently the terriblenesse of Gods wrath, *how that none can stand before him when hee is angry, Psalm.* 76. 7. surely wee have great cause to bee thankfull for our delivery from it. Secondly, if wee weigh well what it is to bee the servant of sinne, and what it is to bee taken captive of the Devill at his pleasure, to doe his will; what it is to bee at the command of every base temptation, and the like, certainly wee shall finde, that we have great reason to be thankefull for the remedy which wee find by redemption against these temptations. Thirdly, if wee will bethinke our selves what hell fire is, and what it is to bee tormented with the Devill and his Angels in everlasting flames, wee may well thinke what cause wee have to bee thankefull for redemption, by which wee are freed

from those unspeakeable torments.

Againe, if wee consider to what wee are redeemed, wee have likewise great cause to be thankfull for redemption: we are redeemed into Gods favour; for wee which in times past *were farre off, are made nigh by the blood of Christ*, Ephes. 2. 13. Wee are redeemed to puritie of nature; for the time shall come by vertue of redemption, that our vile bodies shall be made like unto Christs glorious body, Philip. 3. 21. And lastly, wee are redeemed to an *inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us*, 1 Pet. 1. 4.

Now if we could sufficiently prize Gods favour, and thinke how happy a thing it is to have the light of Gods countenance to shine upon us, if wee could conceive what a

glory

glory it is to have our vile bodies made like unto the glorious body of Iesus Christ, if it could enter into our hearts to thinke what heaven is, then surely we should thinke what great cause wee have to bee thankfull for redemption.

Lastly, if wee consider by what wee are redeemed, or the price of our redemption, wee have infinite cause of thankfulnesse. *For we are not redeemed with corruptible things, as with silver and gold: but by the precious blood of Iesus Christ as of a lamb undefiled, and without spot,* 1 *Pet.* 1. 17, 18.

Thus you see a cloud of arguments, to perswade every one of us to bee thankfull for redemption, and let them prevaile with us, my brethren, to stirre us up to this maine dutie: and if you demand of me what kinde of thankefulnes God requires. To this I answer.

First, wee ought to bee thankefull inwardly, by loving the Lord with all our heart, ſoule, and ſtrength for redeeming of us.

Secondly, wee ſhould bee thankfull outwardly, by praiſing God for his mercie.

Thirdly, wee ſhould bee thankefull in practice, by ſhunning ſinne from which wee are redeemed, and by living in righteouſneſſe and holineſſe all the dayes of our lives.

Fourthly, wee ſhould glorifie God both in our bodies and in our ſpirits, they being his by redemption, 1 *Cor.* 6.20.

CAP. 12.

He brake it.

passio Christi

BY the breaking of Bread in the blessed Sacrament is signified the bitter passion of Christ upon the crosse as Christ himselfe also expoundeth it in the Sacramentall Words. And concerning this bitter passion, Three things are to be noted.

First, what kinde of death it was.

Secondly, why it is set forth by breaking of Bread.

Thirdly, the uses which wee are to make of this passion or breaking.

For the first point, what kinde of death or breaking it was which Christ endured: it is evident,

Sect. 1.

First, that it was a most painefull death, in so much that Christ might justly say, *Behold*

and see if there bee any sorrow like unto my sorrow, Lam. 1. 12.

And it could not chooſe but be painefull.

Firſt, becauſe the hands and feete of Chriſt were pierced with great nayles, which could not be without great torment, *Pſal.* 22. 16.

Secondly, becauſe hee was lifted up upon the croſſe alive, hanging by the hands and by the feete, *Ioh.* 3. 14. Which could not bee without great torture.

Thirdly, becauſe hee continued hanging in paine (his life being in him) for the ſpace of three whole houres together, to wit, from the ſixth houre, which we commonly call high noone, or twelve of the clock, untill the ninth houre, that is three a clock in the after-noone: as it is manifeſt in the ſtory of the paſſion. Now wee ſee if

one be racked or tortured but an houre, they find it to be intolerable: How much more was this torture of Christ intolerable; which was not for one houre, but for three, and was not onely with a stretching of his joynts, but also with a piercing of his flesh in a most cruell manner.

Fourthly, this passion or breaking of Christ must needs be painfull, because it was joyned with a sense and feeling of Gods wrathe: for why did Christ cry out, *My God, my God, why hast thou forsaken me.* Surely it was not in respect of his bodily paines, (though they also were extreame) but it was in respect of Gods wrath which was now kindled against him, and which did torment him inwardly, beyond what with tongue can possibly be conceived, and thus we see the death of Christ was no easie death but painfull.

Againe, as the death of Christ was painefull, so it was likewise shamefull, and full of reproach: for which cause it is said that our blessed Saviour *endured the Crosse, and despised the shame, Heb.* 12. 2. Which doth imply that the death of the Crosse was a shamefull death; and indeede it must needes bee that it was shamefull, First, because it was accounted the most basest death, as hanging is amongst us.

Secondly, because it was executed, or at the least intended for none, but for notorious malefactors, such as were Traytors, Murtherers, notorious robbers & such like; it was not like beheading in England, which is in some esteeme in comparison of other deaths, because it is commonly executed upon none but great personages, but it was in some sort like unto our hanging drawing and quartering,

tering, which is a death appointed for notorious persons.

Secondly, the death of the crosse was a shamefull death, especially unto Christ, because it was joyned with many false accusations, for was hee not accused to be a deceiver? to forbid to pay tribute to *Cæsar*, to seek to make himselfe King, to bee a blasphemer, to intend rebellion and the like? and these imputations added greatly to the shame of his passion: for if hee had dyed in the esteeme of all men as an innocent person, it had not beene so much: but for innocencie to suffer as a guilty person, this was some thing.

Thirdly, Christ was put to the death of the crosse, when the citie of Ierusalem was most full of people, for it was at that time when the great feast of the Passe-over was celebrated,

and the greater that the concourse was, the greater was the shame which Christ sustained: unto this may bee added the place where Christ suffered, namely, in *Golgotha*; and the persons with whom, namely, two theeves.

Fourthly, Christ had beene exceeding famous, his name had been spread farre and neare for his doctrine and miracles; and therefore it was a greater disgrace unto him to come to this base death, then it had been unto another, which was not of any note or credit, as wee see by common experience.

Fifthly, the death of Christ was disgraceful, and full of shame and reproach, because it was accompanied with many mocks and taunts of the wicked; the high Priests themselves mocked him, the passers by wagged their heads, both of them cried in reproach of Christ, He

saved others, himselfe hee cannot save, let him come downe from the crosse, and wee will beleeve in him, as wee reade in the Gospell, thus we see therfore that this death of Christ was marvailous shamefull.

Lastly, as this bitter Passion was both painefull and shamefull, so it was also accursed and execrable, and that not onely in the opinion of man, but also by the sentence of God himselfe, for it is said in *Deut.* 21. 23. *He that is hanged is accursed of God*; and in *Gal.* 3. 13. It is said also, that Christ was made *a curse for us*, but this might seeme to bee a hard saying, for how can it bee that Christ the Son of God should bee accursed, doe we not reade on the contrary? that the fruit of the Virgins wombe was blessed: *Luke* 1. 42. *Blessed art thou* (saith *Elizabeth* to the Virgin *Mary*) and *blessed is the*

fruit of thy wombe.

To this I answer, Christ indeed in himselfe was blessed and not accursed, but as hee sustained our person, and stood in our roome, and tooke upon him our blame, so hee was lyable to the curse: as wee may truely say, Christ as Sonne of God, was alwayes in favour with the Father, yea hee was alwayes the sonne of his love, but as hee stood for our surety, so the wrath of God did smoak against him, and so hee was subject to the fiercenesse of his Fathers indignation. And thus wee see what kinde of death it was which Christ endured.

Sect. 2. Now it may bee demanded in the next place, wherefore this death is set out unto us by the breaking of bread, especially considering that there was not a bone of *Christ broken*, *Iohn* 19.36.

To this I answer, that it is most

moſt true, that there was not a bone of Chriſt broken, but yet it is true that his body and fleſh was broken: for was not his body ſorely broken when it was pierced, Hands and feete with Nayles, and his Side with a Speare? againe, was not his body ſorely broken with afflictions when as it is ſaid of him, that he *might have told all his Bones. Pſalme* 22.17.

Furthermore, though Chriſts Bones were not actually broken, yet hee endured as great paines and tortures in his Body, as if his very bones had beene broken, even as *Ezekiah* complained, *Iſay* 38. 13. That the Lord as a *Lyon had broken his Bones*; When his meaning was, that hee was as much tormented with his preſent ſickneſſe, as if his bones had beene broken.

Laſtly, Chriſts Paſſion is ſet forth as a breaking, becauſe howſoe-

how soever his bones were not broken, yet his heart was broken and he said, *Psalme 69. 21. Rebuke hath broken my heart.* And we are to take notice, that the breaking of the heart is put downe sometimes in Scripture, under the very terme of breaking of the bones: as in *Psalme 51. 8. Make me to heare of joy and gladnesse, that the bones which thou hast broken may rejoyce.* And indeed the vexation of the mind may well be termed the breaking of the bones, for what torment is like unto it. And thus wee see how the passion of Christ being both corporall and spirituall, is fitly set forth by the breaking of Bread.

Now come wee to the uses, to wit, the duties and the comforts which flow from the Doctrine of the Passion, and the duties are these.

First, the serious consideration

tion of Christs sufferinge must moue us to admire Gods loue to man, in that hee gaue his owne Sonne, his beloued Sonne, his onely begotten Sonne, in that he deliuered him to the death, yea to the death of the Crosse, to a most painefull, and shamefull, and accursed death. This the Angels themselues doe admire, and for this wee haue iust cause with *Dauid* to say, *Psalme 8. 5. What is man that thou art mindfull of him, or the Sonne of man that thou visitest him?* Vnsearchable is this depth of loue, vnspeakeable is this kindnesse.

The second duty to bee learned from the consideration of Christs passion and breaking is, that we bee moued thereby to take notice of the hainousnesse of sinne; for how hainous must that fact needs bee which cannot bee satisfied for, by any other meanes, but by this bitter

passion of the Sonne of God? Say no longer therefore, that Drunkennesse is good fellowship, that Whoredome is but a tricke of youth, that Covetousnesse is good husbandry, that Pride is decencie, and the like; but consider the hainousnesse of sinne, in the punishment of it, exercised upon Christ, and feare to sinne: yea let us learne hence to hate sinne, and to abhorre it, considering that for the punishment of it, Christ himselfe was thus tormented and broken. Doe wee not hate the sword that slew our dearest friend, why then should wee love sinne which slew Christ? If hereafter wee take pleasure in sinne, notwithstanding the deare price of it; then wee crucifie againe unto our selves the Sonne of God: yea wee are worse then the Iewes; for they did onely crucifie him in his Body, but we by our sinnes doe

doe crucifie him in his ſpirit.

The third duty which is to be learned from Chriſts paſſion is; that it ſhould bee a meanes to breed fortitude and courage in us; it ſhould cauſe us not to feare to endure any thing for Chriſt and for his Goſpell: Suppoſe wee ſhould ſuffer loſſe of goods or living for him, remember we, Chriſt became poore for us; ſuppoſe wee ſuffer paine, and ſhame, and rayling upon, yea death it ſelfe for Chriſt, conſider wee that Chriſt endured all theſe for us; let us not therefore feare men, they can but kill the body, and though they kill us not, yet we muſt dye, yea let us count it an honour to ſuffer ſhame for Chriſt as the Apoſtles did, *Act.* 5.41. And ſurely ſo it is a great honour; for what greater honour to a Souldier, then to dye in the field for a good cauſe; and ſo what greater honour

honour to a Christian, then to dye at a Stake for the cause of Christ. Thus much for the duties.

Now the comforts which redound unto us by the breaking of Christ, or by his passion, are these. First, we may hence have a sufficient remedy against despaire, for though our sinnes be as Scarlet or crimson, yet this bitter passion of Christ is able to make them as white as Snow; dost thou finde thy selfe then stung in thy conscience, with the sting of terrour for the greatnesse, or for the multitude of thy sinnes, behold here the true brazen Serpent, looke up with the eye of Faith unto Christ crucified, and thou shalt find rest unto thy Soule; here is a playster broad enough for thy sore, though it were never so great.

Againe, was Christ thus broken for our transgressions, and wound-

wounded for our iniquities; then wee may boldly say with the holy *Paul*; *Who shall lay any thing to the charge of Gods Elect. Rom.* 8. 33. *It is God which justifieth: who shall condemne, it is Christ which is dead.* Wee may boldly chalenge the benefits of this breaking: so that wee must now by faith apprehend our selves to be in favour with God, to have our sinnes all pardoned, to be heires of the kingdome of heaven, to be crucified to the world and the like.

Lastly, the consideration of Christs passion, may be a means to strengthen our Faith, concerning the obtayning of things necessary for the body at the hands of God. For *if God spared not his owne Sonne* (as *Paul* speaketh) *but gave him to death for us all, how shall hee not with him give us all things also, Rom.* 8. 32. Shall wee thinke

that

that God can afford us his own Sonne to be crucified for us, and that hee cannot much more afford us food and rayment, and other things neceſſary for our lives? Yes verely, hee that can afford the greater, hee can much more afford the leſſe. Now if any ſhall object that many Chriſtians want things neceſſary for the body; to them I anſwer, that they may poſſibly want through their default; as either, becauſe they doe not beleeve ſo ſtrongly as they ſhould, or elſe becauſe they neglect their particular callings; or otherwiſe wee may truely anſwer, that it may bee they have not that they crave, but they have alwayes that which is beſt for them.

And thus much for the third action about the ſignes, to wit, the breaking of the bread.

Now come wee to the actions of the Diſciples, which are

are two: to wit, Taking, and Eating.

CAP. 13.

Take yee.

BEefore wee come particularly to the actions of the people, we are first to consider of the fourth and last action of Christ, to wit, in delivering of the Bread: for taking, necessarily implyeth giving. Now Christs giving or delivering the Bread and Wine in the Sacrament doth necessarily imply, that *hee gave himselfe for the redemption of his Church:* As also it is said in *Galat.* 2. 20. *And the life which I now live in the flesh, I live by the faith of the Sonne of God, who loved me, and gave himselfe for me.* *sect.* 1.

But heere the question may be

bee, whether Christ gave himselfe willingly for his Church, or against his will.

And to this I answer, Christ gave himselfe willingly, and not against his will: *No man tooke away his life, but hee layd it downe of himselfe*, Iohn 10.18. And therefore also it is said, that *he offered himself without spot to God*, Hebr. 9. 14. It is not said, he was offered, implying constraint; but hee offered himselfe, implying his willingnesse. And it must needs bee that Christ gave himselfe willingly, for who could have compelled him to lay downe his life, he being God? or who could have exacted his life without his consent, hee being innocent?

Now whereas it may be objected, that hee prayed thrice that the Cup might passe from him, *Math.* 26. 36. whereby it might seeme that he was not willing

willing to die. To this we answere, that as he prayed thrice that the Cup might passe from him: so againe he added thrice *Thy will be done*, Matth. 26. 42. The which subjection unto his Fathers will, did plainly denote his willingnesse to suffer.

And this may minister comfort to every beleeving soule: for certainly if Christ offered himselfe willingly to God for us, then his offering and sacrifice was well pleasing to God: *for God loves a cheerefull giver*, as the Apostle speaks.

Secondly, this should teach us to doe that which we doe to God and Christ with all cheerfulnesse and alacrity. God respecteth not so much the thing which we doe, as the minde wherewith we doe it: a little done with a good will, is better than a great deale done by constraint.

Take yee. We have heard

the

the meaning of Christs delivering of the Bread: now it may be demanded in the next place, what is meant by the Ministers delivering of the Bread in the blessed Sacrament.

And to this I answer in few words; By the Ministers delivering of the Bread, is meant the *action of God the Father de-delivering his Sonne, first unto the death*: (for such was the love of God, as that hee gave his owne Sonne unto death for us all, *Rom* 8. 32.) Secondly, *Offering of his merits unto every Communicant or Receiver*, (which is also an action of God the Father) is here meant: for so verily as the Minister reacheth out unto us in the Sacrament the outward signes, so verily doeth the Father reach his Sonne with his merits unto every beleever; so that as by the consecrating the Elements, is meant the action of God the Fa-

Father, ordaining his Sonne to the office of the Mediatorship, so by the delivering the same, is meant the action of the same blessed Father in exhibiting his Sonne. Not to insist upon this point, the use which we are to make of it is: first, to let us see the bountifulnesse of God, which wee ought also to meditate of at the Sacrament: for hee did not onely decree to give his Sonne, but hee did performe it, hee gave him as verily as the Bread and Wine are given unto us: therefore wee should bee thankfull.

Secondly, this unspeakable bountifulnesse of God in giving of his Sonne, should bee an especiall meanes to leade us to repentance, *Romans* 2.4. What should cause our hearts to relent sooner, then to consider Gods wonderfull bountie and goodnesse unto us? how doe wee

not weepe and dissolve into teares, when wee see such as wee have wronged and injured, to become loving and kinde unto us: yea, to be our speciall benefactors, surely wee doe: why then should wee not much more relent and repent, when wee looke upon Gods bountie, whom we have so infinitely wronged.

Thirdly, considering that God the Father hath given his owne Sonne unto the death, and that hee freely offers him unto us in the Sacrament, therfore wee must not despise the bountifulnesse of God, but we must receive Gods offer with thankfull mindes and hearts. Suppose that a great man provide for us a great feast, will hee not take it ill, if wee refuse his offer, when hee hath prepared his cheere? even so assure wee our selves, if God stretch out his hand of bountie

unto us, and wee reject his offer through our infidelitie and unbeliefe, we ſhall beare our ſin whoſoever we be.

Take.] The thing ſignified by the peoples taking or receiving the Bread and the VVine in the Sacrament, is the *action of Faith, whereby wee lay hold of, and apply unto our ſelves Chriſt Ieſus and all his benefits.* And hence it is that they are ſaid to *receive Chriſt, which beleeve in his name, Ioh.* 1. 12. And in this ſenſe alſo the Church is ſaid in *Cant.* 3. 4. *To hold Chriſt, and not to let him goe, untill ſhee had brought him to her mothers houſe, and to the chambers of her that conceived her.* For the truth is, Chriſt is not now in the Sacrament to be really touched with the hand of fleſh: but with the hand of faith. Chriſt is not now in the garden where the graceles ſervants of the high Prieſts may againe lay violent hands

Sect. 2.

upon him, and apprehend him; but hee is in heaven, where no hand of violence can approach.

Now that wee may aright receive and entertaine Christ, wee must remember; first, that hee is a King, *Zach. 9. 9. Behold thy King commeth unto thee.* And therefore hee must bee received with all reverence. Secondly, hee is pure and undefiled: *Hee knew not sinne, 2 Cor. 5, 21.* Therefore hee must bee received into a cleane roome, *towit*, into a clean heart. Thirdly, hee is a great benefactor, yea, the Author of salvation unto every one that beleeveth and obeyeth, *Heb. 5. 9.* Therefore hee must be received with love. VVe must with the woman, *Luke 7. 45. kisse his feete:* yea, hee must bee received with joy; wee must with *Zacheus* come down quickly, and receive him joy-

fully

fully, *Luke* 19.6. So that these are the affections which wee must bring with us to the Sacrament, *to wit*, reverence, puritie, love, and joy.

Now, if any desire to try whether they have received Christ or no, these are the signes: first, where Christ is effectually received, there the strong man is cast out, *Luke* 11.22.

Secondly, where Christ is received, there his Image is received.

Thirdly, where Christ is received, there will be a walking in him, 2 *Cor.* 6.

Try therefore your selves brethren. Doe you finde that the strong man is cast out? doth not sinne raigne in your mortall bodies? Doe you finde the Image of Christ renewed in you in righteousnesse and true holinesse? Doe you finde that you walke in Christ, that you live

in the ſpirit, that you follow his directions, and not your owne fooliſh ſpirit; then aſſuredly you have received Chriſt? But if it bee contrary with you, that you ſtill follow the luſts of your ignorance, that you will ſtill remaine deſtitute of the Image of God, that you walke not in Chriſt, but that every one doeth that which is good in his owne eyes; then rejoyce not, neither bee yealyers againſt the truth: for you never received Chriſt, though you have received the Sacrament a thouſand times.

CAP.

Cap. 14.

Eate yee.

Sect. 2.

NOw come wee to the ſecond action of the people, which is eating the bread and drinking the VVine. Whereby is meant, *ſuch a kind of applying of Chriſt and his benefits unto our ſelves, as that by the ſame implying, our ſoules are fed and nouriſhed.* And without controverſie, the Sacrament worthily and preparedly, received, doth bring great nouriſhment to the ſoule: *Chriſts fleſh is meat indeed, and his blood is drinke indeed, Ioh. 6. 55.* There is no marrow or fatneſſe to bee compared to this food. Yea, this is preferred before *Adams* it ſelfe, though it was Angels food; *Ioh. 6. 49. 50.* As the Sacrament of Baptiſme, is the Sacrament of imitation;

so the Lords Supper, is the Sacrament of nutrition: as the one gives us life, so the other preserves that life which is given unto us.

Now if we would try whether wee eate Christ in this blessed Sacrament or no.

We must first examine whether we find our selves refreshed by the Sacrament or no; for those that feed kindly indeed, they find themselves in some measure refreshed.

Secondly, wee may examine our selves, whether wee find our selves strengthened in faith: for feeding is the meanes to increase strength.

Thirdly, wee must prove, whether we find our selves satisfied in Christ or no; for feeding doth satisfie.

They therefore which receive the Sacrament, and are never refreshed, but alwayes remaine in their mourning despaire.

ſpaire. They which come to the Lords Table, and never grow ſtronger in grace. They which repaire to this heavenly banquet, and find no ſatisfaction in Chriſt, but ſeeke their ſatisfaction in earthly things: certainely theſe and ſuch like, never fed upon Chriſt. It may be, they eate the ſacramentall bread, but they never eate the fleſh of Chriſt; it may be they drinke the wine, but they never taſted the blood.

Eate yee.] To whom doth Chriſt ſpeake here? ſurely not to all commers: for this bleſſed Sacrament is not for all. It is not for fooles and ideots, becauſe they cannot examine themſelves. Neither is it for prophane beaſts; *for holy things muſt not be given to dogs, Mat. 7. 6.*

But hee ſpeakes onely unto his Diſciples, as it is evident out of *Mat. 26. 26.*

Sect. 2.

And indeed, *this holy Sacrament belongs to none, but onely such as are the true Disciples of Christ.*

Now, who may bee thought to bee the true Disciples of Christ?

I answer. The Disciples of Christ were such as did abide in the Word, *Iohn* 8. 31. *If yee continue in my Word* (saith Christ) *yee are verely my Disciples.*

Secondly, the Disciples of Christ are such as did beleeve, *Iohn* 2. 22. *His Disciples remembred that hee had said this unto them, and they beleeved the Scriptures.*

Thirdly, the Disciples of Christ were such, as were penitent persons: Such as was *Mary Magdalen*, and divers others; though they had beene great sinners in former times, yet now when they became Disciples of Christ, they became

came withall new creatures.

Fourthly, the true Disciples of Christ, they were doers of the will of God, and not hearers onely: they were the good ground, *Luke* 8. 15. which brought forth fruit.

Fifthly, the Disciples of Christ were such as were willing to suffer for him, as well as to beleeve in him: according to that in *Luke* 14. 26. *If any man come to me, and hate not his father and mother, his wife and his children, his brethren and sisters, yea his owne life also, hee cannot be my Disciple.*

Examine therefore your selves whether you be the true Disciples of *Jesus* or no, and so by consequence, whether you be fit and meet Communicants.

Are you conversant in the Word? are you constant hearers? are you carefull meditators? doe you exercise your selves herein night and day?

Se-

Secondly, doe you not onely heare, but also beleeve? doe you mingle faith with your hearing? Thirdly, are you broken in heart for your sinnes? are you turned from your former evill wayes? are you become new? Fourthly, are you such as doe not content your selves with a forme of Religion, but expresse the power of it in your practice? Fifthly, and lastly, are you content for the present to bee hated, and nicknamed, and crossed of your preferment, for Christs sake? and doe you resolve if the times of open persecutiō should returne, that you will cleave unto Christ without separation, though it bee to the losse of your very lives? Then you may bee of good comfort, for verely you are Christs Disciples. You may come and welcome unto this blessed banquet, for it doth properly belong unto you.

CAP.

CHAP. 15.

This is my Body.

NOw come wee to the words about the signes, and first to the exposition, *This is my Body.* Here it may bee demaunded what is the true meaning of our blessed Saviour in these sacramentall words? And to this I answer, that it cannot bee meant that the flesh of Christ, or the very body of Christ, is in, or with, or about the bread; as the *Lutherans* hold. For if that were so, then the body of Christ might bee in many places at once, there being many Sacraments at one time in severall places, and in divers Nations. But the body of Christ being a true humane naturall body, cannot be in divers places at once: Witnesse the very Angell, *Mat.* 28. 6. *He is not here*;

That

That is, his body is not here, but is risen and removed. And therefore when the Sonne of man, whilest he lived, is said to bee in heaven, *Iohn* 3.13. It is spoken of him in respect of his divine nature, and not in respect of his humane. Even as on the other side, the blood which properly was the blood of the humane nature, is said to bee Gods owne blood, *Acts* 20. 28. That which is proper to the one nature, being ascribed to the other, by reason of the personall vnion which is betwixt the two natures.

Sect. 2. Secondly, these words; *This is my body*, cannot bee meant that Christs body is made of Bread transubstantiated, as the erronious Papists hold. And indeed that the Doctrine of Transubstantiation is but an idle fiction, and hath no soundnesse in it, let it appeare by these reasons.

First,

First, whereas the the Papists hold, that the Bread and Wine are transubstantiated or turned into the very flesh and blood of Christ immediately upon the consecration of the creatures, it is nothing so nor so. For blessed *Paul* telleth us, that the sacramentall bread remaineth still bread, even when we eate it; and eating, you know, is after the consecration, 1. *Cor.* 11. 26.

Secondly, if the doctrine of Transubstantiation were true, then it would follow necessarily that Christ had two bodies, to wit, one of the substance of the Virgine, which sate at the Table, and another made of the Bakers bread, which was broken upon the table, which were monstrous to conceive: yea, it would follow that Christ still hath two bodies, one broken heere below in the Sacrament, and another

ther whole and untouched in the heavens; which is as grosse and absurd.

Thirdly, if the Bread and Wine in the Sacrament were turned into the very Body and Blood of Christ, then it would follow, that the very reprobate might eate the flesh of Christ, and drinke his bloud, as well as the Elect: for *hee that eateth the flesh of Christ, and drinketh his bloud, hath eternall life, Iohn 6. 54.* Yea, it would follow, that the very Rattes and Mice which possibly licke up the crummes of the Sacramentall bread, that they likewise should bee partakers of the Body of Christ, which were blasphemy to affirme.

Fourthly, the doctrine of Transubstantiation doeth quite overturne the nature of the Sacrament: for in a Sacrament there must necessarily bee two things,

things, to wit, the visible signe, and the invisible grace, or thing signified: but if the bread in the Sacrament bee turned into the body, and the wine into the bloud, then the outward signe is quite taken away, and there remaineth onely the thing signified, and so by consequence there remayneth no Sacrament.

Fifthly, the Doctrine of Transubstantiation maketh against the very end of the Sacrament: for to what end is the Sacrament, but to be a remembrance of Christ, according to the words of our Saviour, *Doe this in remembrance of mee?* But if the body it selfe were really or carnally in the Sacrament, then what need we eate bread to put us in remembrance of it? for doe we need a Ring or any other token to put us in minde of our friend, whilest our friend himselfe is pre-

presence? I trow not.

Sixthly, the doctrine of Transubstantiation was never heard of, for the space of twelve hundred yeares after Christ, as the learned have observed, and when it was broached, it was but the private opinion and conceipt of a blind superstitious Pope. Now shall wee thinke that God would conceale this mysterie of Transubstantiation for so many hundred yeares from his true Church, and then at last reveale it unto Antichrist? If there had beene any such thing, I suppose it cannot enter into the heart of any good christian thus to thinke.

Objection. But some may possibly object: May not the Bread and Wine be turned into the Body and Blood of Christ at the least by way of miracle?

To this I answer: Wee will not curiously dispute how what God

God is able to doe in this case, but what hee will doe. Now hee hath not any where revealed that hee will doe this; and therfore we are not to beleeve it. Besides this, wee are to note that where God workes miracles, hee doth not deceive our senses, but hee gives evident demonstration of the truth of his miracles: As, when he turned the VVater into Wine, *Iohn* 2. 10. hee gave evident tokens of the truth of the miracle, in that the VVater so turned reserved not the taste of VVater, but received the taste and nature of excellent VVine. Even so, doubtlesse, if God by way of miracle did turne the Elements in the Sacrament into the Body and Bloud of Christ, then hee would give an evidence thereof, and then without controversie wee should taste, not Bread and VVine, but flesh and bloud, in the Sacrament.

crament. But how farre wee are from this taste in this ordinance, every christian soule can easily testifie.

Sect. 2. Question.

But here it may bee demanded, what then is the meaning of these words, *This is my Body*? if they be not to be taken litterally?

To this I answer: The true meaning of the words is, as though Christ had said, this bread is a lively signe, and this Wine is a lively representation of my body and bloud.

And if any shall further demand, what warrant wee have to expound the wordes in this sense? I answer, our warrant is, first, because Christ himselfe, who best knew his owne meaning, saith, that his wordes are spirit, *Iohn* 6. 63. that is, spiritually and not litterally to bee understood.

Secondly, because the Scripture doth alwayes speake figu-

ratively

ratively in the deſcription of Sacraments, both in the old and new Teſtament. Thus the circumciſion is called the covenant in the fleſh, *Geneſ.* 17. 13. that is, a ſigne of the Covenant. And the Paſchall Lambe is called the Paſſe-over, *Exod.* 12. that is, a ſigne or remembrance of the Angels paſſing by the houſes of the *Hebrewes*, when hee ſmote the firſt borne in Ægypt. And Baptiſme is called the waſhing of the New birth, *Tit.* 3. 5. that is, ſuch an outward waſhing as is a lively ſigne of regeneration. And the like muſt bee anſwerably conceived of theſe words, *This is my Body*, that is, this is a lively ſigne of my body.

But here it may farther bee demaunded, In what ſenſe the Body and Bloud of Chriſt may bee ſaid to bee in the Sacrament, without errour or ſuperſtition. * *Sect.* 3. *Queſtion.*

I answere, the body and bloud of Christ may bee said, without superstition, to bee in the Sacrament in two senses; first, representatively, or sacramentally. For howsoever his very flesh and bloud bee not there, yet the lively representations are there. And these lively representations, to wit, the Bread and the Wine, doe as verily represent Christ, as any doth represent the Kings person, whom hee sends for the same purpose.

Secondly, the body and bloud of Christ are present in Sacrament vertually. For howsoever his blessed body bee in heaven, yet the vertue and benefits, and merits of the same are really and truly offered unto us in the Sacrament. Whereupon the Bread is termed the Communion of the bodie of Christ, 1 *Cor.* 10. 16. to intimate unto us, though wee partake

take not of the very flesh of Christ in this holy ordinance, that yet we partake of the benefits thereof.

Cap. 16.

This doe ye in remembrance of mee.

YOu have heard our Saviours position in these words, *This is my body*, now wee come to his commandement in the words following, *Doe this in remembrance of me.* Concerning which, two points are to bee observed: First, what wee are to call to mind in the Sacrament, or what wee are to remember: Secondly, with what kinde of remembrance wee must remember those things which are to bee remembred.

Now the things to bee remembred

membred in the Sacrament are especially three: first the love of God: secondly, the passion of Christ: thirdly, the fruit and benefit of the passion. In calling to mind the love of God, wee must first remember that it is free without deserving on our parts. For as the Lord set not his love upon the *Hebrewes*, because they were the greatest of all Nations, *Deut.* 7. 7. So God hath not set his love upon us because we were the worthiest of all others; but hee hath loved us freely: Secondly, as the love of God is free, so it was from all eternity: The Lord hath loved us with an everlasting love, as *Jeremy* speaketh, *Jer.* 31. 3. Gods love was not of yesterday, but from everlasting: Thirdly, Gods love is infinite, passing the love of women: whether was the love of *Jonathan* so great unto *David*, as the love of

of the tenderest mother to her child; as the love of God is to his Church. *God so loved the World, that hee gave his onely begotten Sonne, Iohn 3. 16.* A love wonderfull, and without comparison: Fourthly, Gods love is a constant love, *For as much as hee loved his owne, to the end hee loved them, Iohn 13. 1.* Yea there is nothing which can separate us from the love of God, which is in Christ Iesus, *Rom. 8. 39.* God is not fickle or fleeting in his love like unto man, but he is constant; so that once beloved and alwayes beloved, once the child of God, and for ever the child of God.

The second thing to bee remembred in the Sacrament, is the passion of Christ; for to what use is the breaking of the bread, but to put us in mind of the crucifying of the body of Christ? And to what end is the powring of wine, but to set

before us the sprinkling of the blood of Christ. Wee must therefore at the Lords Supper carefully call to mind this bitter passion.

The third and last thing which is to bee remembred in the Sacrament, is the fruit of the passion, and that is the great worke of our Redemption, we must remember that which we heard at large before, namely, from what wee are redeemed, to what we are redeemed, and by what meanes.

Thus much for the things to be remembred.

Sect. 2. Now the manner how wee must remember these things followeth: and first wee must remember them, not with a slight or historicall remembrance, but with a very serious and deepe remembrance, wee must ponder these things in our hearts; as it is said of *Mary*, *Luke* 2. 19. Serious things must

muſt bee ſeriouſly conſidered.

Secondly, we muſt remember them with a thankefull remembrance, as it is ſaid *Pſalme* 30. 4. They ſhall give thankes at the remembrance of his Holineſſe: So wee muſt give thankes at the remembrance of Gods love and goodneſſe. And indeed it is to little purpoſe to remember Gods love, unleſſe thereby wee be moved to be thankefull.

Thirdly, wee muſt bring to the Sacrament a ſorrowfull remembrance: Wee muſt eate this Supper as the *Iewes* did their Paſſeover, with ſower herbes, eſpecially conſidering the bloody paſſion of the Lord Ieſus, *Exod.* 12. 8. For how can we behold Chriſt crucified before us, and not bee touched with ſome remorſe at the leaſt?

Fourthly, wee muſt bring with us a joyfull remembrance,

for as we must be sorrowfull at the remembrance of the passion, so we must be joyfull at the remembrance of the fruit: as we must be grieved for the stripes which Christ endured, so wee must rejoyce because by his stripes we are healed.

Cap. 17.

After the same manner also, he tooke the Cup when he had supped.

NOw wee come to that which concerneth the administration of the Cup: wherein wee are to note, first what Christ did, in these words; *After the same manner also, hee tooke the Cup when hee had supped.* Secondly, what hee said, in these words, *This is the new Testament in my blood:* In the action of Christ, wee will take notice especially of the circumstance

stance of time: He tooke the Cup when he had supped.

Where first a question may be moved: *What should bee the reason that our blessed Saviour should institute and administer this holy Sacrament after the Passe-over?* And to this I answere, it was not because the Lords Supper is in any sort inferiour to the Passeover: for what was there for substance in the Passeover, which is not also in the Lords Supper? In the Passeover was a Lambe of the flocke, in the Lords Supper is the Lambe of God: In the Passover was unleavened bread, in the Lords Supper is sincerity and truth: In the Passeover, no uncircumcised person might partake, *Exod.* 12.48. In the Lords Supper none must dare to approach, but onely such as are endued with knowledge, faith, repentance, and charity, 1. *Cor.* 11.28.

Question.

Answer.

But this Sacrament is administred after the supper of the Passeover for two especiall reasons. First, to signifie that now the ordinance of the Passeover was abolished, which is also that which is signified by our Saviour Christs speech in *Mat.* 26. 29. *I will drink no more of the fruit of the Vine, untill*, and so forth. In which gracious words hee doth intimate the abrogation of the Passeover.

And indeed the Passeover was but a type of Christ, and therefore Christ being com'd, the type doth necessarily cease. Now whereas it may bee objected that it is said of the Passeover, *Exod.* 12. 17. that it should be observed by an ordinance for ever. To this I answer, the terme for ever is not put in that forenamed place for absolute eternity, but for a long time, that is, for the space of time

time from the first institution of the Passeover, unto the death of the *Messiah*. So that it doth not signifie that the Passeover shall continue for ever simply, but that it shall continue untill Christ his death, which is the uttermost period of the eternity of it, and it is not unusuall for the Scripture, when it would onely denote unto us a long time, to give it such a stile as this, *for ever*, to give one example for many, *Exod.* 32. 13. where it is said that the Lord will cause the seed of *Abraham* to inherit the land of *Canaan* for ever; that is, for a long season, but not for an absolute eternity.

The second reason wherefore the Lords Supper is administred immediately after the eating of the Passeover, is to signifie that it was to succeede it, and to come in the place of it.

For Christ was singularly provident for the good of his Church, and therefore as hee takes away one Sacrament, so he establisheth another immediately upon it: the like may be said in other things also. When the circumcision was abolished, baptisme was appointed in the stead of it: when the Law was abrogated, the Gospell was sent: when *Moses* was taken away, *Iosuah* succeeded him: and when Christ himselfe was to remove, hee sent his spirit to bee with his Church to the end of the world.

Which must teach us to be very thankefull to Christ for his care over us. Hee might justly have left us destitute both of Word and Sacraments, we are worthy of neither but hee in his infinite mercie hath left us both: let us use his benefits and be thankfull.

And

And ſecondly, let it appeare that wee thrive by the meanes. Let us not bee like *Pharaohs* leane kine, which devoured the fat, and were never the better; but let us indeavour to grow in grace by the fatneſſe of Gods houſe, *to wit*, by the Word and Sacraments.

Cap. 18.

This is the new Teſtament of my Bloud.

HEre it may bee demanded, what is meant by New Teſtament in this Sacramentall ſpeech. I anſwer, by Teſtament wee are to underſtand nothing elſe but a ſolemne covenant or compact betwixt God and man. *Sect. 1.*

And there is a two-fold covenant; the firſt is the old covenant, or the covenant of

Workes; and the second is the new covenant, or the covenant of Grace.

The covenant of Workes is nothing else but the promise of salvation, upon condition of perfect obedience to the Law: according to that in *Leviticus* 18. 5. *Yee shall therefore keepe my Statutes, and my judgements; which if a man doe, hee shall live in them.* The condition of which covenant, none of the posteritie of *Adam*, Christ onely excepted, was ever able to keepe.

Even *Iob* himselfe, though hee was a just man, and one that feared God, yet hee durst not say that hee was perfect, *Iob* 9. 20. And there is no man liveth and sinneth not: yea, in many things wee sinne all, as the Scripture saith. So that we may well conclude, that no flesh shall bee saved by this first covenant, *to wit*, by the covenant

nant of Workes, becauſe wee are altogether unable to keepe the condition. Let us not therfore bee deluded with the Doctrine of Popery, which would make us to beleeve that we bee able to keepe the whole Law of God, yea, to doe workes of ſupererogation. A proud and lying Doctrine, contrary to all truth, and chriſtian experience. For what ſound experienced chriſtian is there in the World, but hee findes himſelfe ſhort in every commandement?

Queſtion. Sect. 2.

But here a queſtion may bee moved, if wee bee unſufficient to keepe this covenant of workes, then why did God make this covenant, which hee knew to bee impoſſible to us to keepe?

Anſwer.

I anſwer: this firſt covenant is of excellent uſe, although wee cannot bee ſaved by it: For firſt the Law ſerveth to diſcover ſinne unto us, *Rom.* 3. 20.

20. Wee should not bee able to discerne what were sinne, or what were not sin, were it not for the Law.

Secondly, the Law serveth for a Schoole-Master to bring us to Christ: for when we see what fearefull Lectures of condemnation the Law readeth unto us, wee are constrained to deny our selves, and to flye to Christ for Redemption and shelter.

Thirdly, the Law is given for the just condemnation of the wicked, 1 Tim. 1. 8. *Knowing this, that the Law is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly and for sinners, for unholy and prophane, &c.* That is, to condemne them. And most just it is that it should bee so, even as it is just that mans Law should passe against such as are notorious and capitall offenders.

Thus

Thus much concerning the covenant of Workes, which is the first covenant.

Sect. 3. The other covenant is the covenant of Grace, and this covenant of Grace is nothing else but the promise of salvation made by God himselfe upon condition of Faith in Christ, and of repentance from dead workes on mans part: There is required, I say, in this new covenant, the condition of faith; for *hee that will not beleeve shall bee damned*, *Marke* 16. 16. Secondly, the condition of repentance, *for unlesse a man repent hee shall perish*, *Luke* 13. 5.

Now this new covenant is farre more easie then the olde: For howsoever it is as impossible savingly to beleeve and to repent by our owne strength, as it is to fulfill the whole Law; Yet the Lord will make these things easie, hee will enable

ble us to repent, and to beleeve by his power; hee will work all our workes for us, as *Isay* speaketh: The which hee did not promise to doe in the former covenant, but hee exacted perfect obedience to be performed by a mans owne power without his assistance.

Secondly, in the former covenant, nothing but perfection could bee accepted: whereas in this second, the will passeth for the deed, and God accepteth according to that which a man hath, &c. And therefore this new covenant is far more easie then the old; for the which cause we ought to praise God: for had it not beene that God had in his infinite mercie given unto us this latter covenant; wee had beene damned every Mothers child of us. For who is there of us all, which were sufficient to keep the former covenant. The Papists

pists indeed doe hold that they are able to keepe the whole Law, yea to supererogate, or to doe workes of merit, more then the Law required. But there is no true christian but he doth abhorre their pharasaicall Doctrine in this and in many other such like Popish points.

Sect. 4.

The next point to bee considered, is, what should bee the reason that this new covenant of Grace should be called a Testament.

I answer: It is called a Testament for these reasons: first, because as in a will or Testament there bee oftentimes great gifts and Legacies given to such and such: so in this new Testament or covenant, every elect child of God hath his portion or childes part: Thus saith Christ himselfe, *I bequeath unto you a Kingdome, as my Father hath bequeathed unto*

unto mee, *Luke* 22.29. A large portion, yea, such a portion as should fully content us, although wee should come short of honour and preferment in this life, which, it may bee, the Lord seeth not to bee good for us, and therfore in his wisedome and love doth keepe us short, and blessed be his name.

Secondly, this new Covenant is called a Testament, because as a Will or Testament is not of force but by the death of the Testator, *Heb.*9.17. even so the promises of life and salvation had bin frustrate and uneffectuall, had it not bin for the death of Christ: for all Gods promises are Yea and Amen in Christ, as the Apostle speaketh, 2 *Cor.* 1.20. Christ his merits are the meritorious cause of all those blessings which God hath promised; and therefore it was absolutely necessary unto our salvation that Christ should die.

Third-

Thirdly, this new Covenant is fitly termed a Will or Testament, because as no honest person will offer to adde to a mans Testament, *Galat.* 3. 15. even so none must adde to this Testament of Christ. Therefore the Papists are accursed in adding the doctrine of Merits to this Testament: For this is a doctrine which is not once read in the Will or Testament of Christ; yea, the Will of Christ runs quite contrary.

Fourthly, as a Will or Testament is written in Paper or Parchment, and confirmed with the Hand or Seale of the Testator: even so this new Covenant is written in the Paper or Parchment of the writings of the Prophets and Apostles, and sealed or signed with the Hand and Seale of Christ himself, to wit; with both the blessed Sacraments, Baptisme, and the Lords Supper.

Doe this in remembrance of me. What kind of remembrance ought to be in the Sacrament wee have already declared: Therefore wee will not any further insist upon these words.

CAP. 19.

As often, &c.

Sect. 1. THe which speech doth imply that *the Sacrament of the Lords Supper ought often to be administred, and often to be received*; and that for these reasons: first, because it is a remembrance of the death of Christ, and Christs death cannot too often be thought upon, and considered. Secondly, because it is the meanes of feeding and refreshing the soule, yea of confirming and establishing of it. And the poore soule

ſoule can never bee cared for too much: it hath need to bee diligently nouriſhed; it hath need to be confirmed and eſtabliſhed. Thirdly, the often partaking of the Sacrament, is a meanes of the often renewing of our preparation, and the oftner that wee renew our preparation, the better it is: for hereby wee are made more carefull to ſhunne ſinne, and to keepe a cleare conſcience both towards God, and towards men.

And therefore many Miniſters are too much to blame, which deprive the people through their negligence of the frequent uſe of the Sacrament. How many Churches be there where the Sacrament is hardly adminiſtred three times in a yeare? a ſhamefull neglect.

Secondly, many people are likewiſe to bee blamed, that though they live in ſuch places where the Sacrament is frequently

quently administred, yet are exceeding negligent in repairing to Gods Ordinance. How many bee there which repaire unto the Sacrament at Easter, either by custome, or else by constraint, which care not for the Sacrament all the yeare after? And this is the reason that people live so loosely as they doe: For if they knew a necessity of frequent receiving, surely then they would endeavour to keepe themselves in a better temper, that so they might bee alwayes fit to partake of the Sacrament: Yea, hence also it is that people doe so much waver in their Faith, and doubt, because they take not the benefit of the Sacrament to settle and establish them.

Thirdly, this should stirre us up to bee thankefull, if God hath setled amongst us the plentifull preaching of the Word

Word, and the frequent uſe of the Sacrament, this is a greater bleſſing then if the Lord ſhould give unto us whole mountaines of wealth. For what profit is it if God ſhould give us the Quailes of plenty for our bodies, and withall ſend leaneneſſe into our ſoules: Let us therefore take notice of the things belonging to our peace, and be thankefull.

CAP. 20.

The Lords death.

WHence we may note, *who it was which died for mans redemption, and that was no leſſe a perſon then the Lord Ieſus:* Now if any ſhould demand, why ſo great a perſon was neceſſarily to dye. *Sect. 1.*

The anſwere is, firſt becauſe no Creature had beene able to have

have endured that which was necessarily to bee endured for mans redemption: our sinnes, and the wrath of God due unto them, had beene too heavie a burthen for men or Angels to beare, Christ was onely able to stand under this burthen.

Secondly, suppose that an Angell had beene able to have endured all that Christ endured, (for we may lawfully suppose impossible things) yet he could not by his sufferings have wrought redemption for the world of Gods elect: For what can the Angels doe, but they are bound to doe it as a duty to God, not expecting to merit thereby? But whatsoever Christ did, he did it freely and not of duty, and the worthinesse of his person is the cause of the merit of the worke.

Thirdly, there was none in heaven or in earth that was wor-

worthy to ſtand up, and to compoſe that controverſie which was betweene God and Man, but onely Chriſt, who was himſelfe both God and Man in one perſon: It had beene too bold a part for Angels to have taken upon them this office, Chriſt being our only peacemaker.

The uſe of this point may bee, firſt to ſhew unto us the grievouſneſſe of ſinne, in that it could not bee ſatisfied for, but by the very death of the Lord himſelfe: Let us therefore account no ſinne veniall or little, for there is not the leaſt ſinne of ignorance, but it coſt Chriſt his precious bloud, *Levi.* 5. 17, 18.

Secondly, this ſhould teach all chriſtians, and eſpecially the noble and honourable, not to thinke themſelves too good to ſuffer for Chriſt: ſuppoſe they bee Lords and Ladies, yet let them

them not refuse to lay downe honours, riches, yea life itselfe for the Gospell; for Christ the Lord of Lords, and the King of Kings, was content to lay downe his life for them.

Thirdly, this should be a remedy against despaire: for suppose thy sinnes be as red as scarlet or crimson; yet remember the sufficiency of the remedy; it is Christ which hath suffred, it is the Lord himselfe which hath died; thy sinnes are not so great, but Christs merits are greater; thy sinnes are not so infinite, but the price of Christ his bloud is more infinite.

Cap. 21.

Till hee come.

Sect. 1.

THis is meant of the ſecond comming of Chriſt, that is, of comming at the laſt day to judgement; and the poynt which wee are to obſerve, is, that *Chriſt will certainly come.* For the Apoſtle takes it as granted, that he will come, when he ſaith here, yee ſhew the Lords death till he come.

And the arguments to prove the certainty of this comming, are theſe: Firſt, becauſe God hath decreed it: for God hath appointed a day wherein hee will Iudge the world in righteouſneſſe, by that man that hee hath ordained, *Act.* 17. 31. Now howſoever the threatnings of God are made with a ſecret condition of repentance, as wee ſee in that threatning a-

gainſt *Niniveh*, yet the decrees of God are altogether unchangable, they ſtand as the mighty mountaines, which cannot bee removed. Therefore if God hath decreed a day of accounts, then that day muſt certainely come. Secondly, Chriſt hath promiſed to come, as hee ſaid unto his Diſciples, *Iohn* 14. 3. *Though I goe away, yet I will come againe and receive you.* Yea, hee hath made this promiſe with a ſolemne aſſeveration, *verily I come quickly, Reve.* 22. 20. Now Chriſt is truth it ſelfe, therefore whatſoever he promiſeth muſt needs come to paſſe, it cannot faile. Thirdly, the holy Angels themſelves preached this comming of Chriſt, and the certainty of it, *Act.* 1. 11. *Behold, this Ieſus whom ye have ſeene goe into heaven, ſhall ſo come in like manner as yee have ſeene him goe into heaven.* Now howſoever the evill

evill Angels were lyers from the beginning, yet the good alwaies made conſcience to ſpeak the truth.

Fourthly, the Prophets and Apoſtles have fore-told this bleſſed comming. *Henock* the ſeaventh from *Adam* propheeied of it, *Iude* 14. *Daniel* in like manner, *Dan.* 7. 13. the Apoſtles preached it and writ of it: Now heaven and earth ſhall paſſe, but not one jot or title of the word of God ſhall paſſe, which ſhall not bee fulfilled: If the word hath fore-told this comming, then it muſt needs come to paſſe at the time appointed.

Fiftly, all Gods Church are taught to pray for this comming, and that in the Lords prayer; Thy kingdome come: and God will certainely heare the prayer of the faithfull in his due time; yea all creatures doe groane for the comming

of Christ, *Rom.* 8. 14. yea, the very wicked do cry for Christs comming by their roaring sins; so that if the Saints did not pray, yet certainely the grievous sinnes which are dayly committed, would procure fire and brimstone from heaven, to destroy the world. Thus wee see the certainty of Christs comming proved.

Now for Vse. It serves to condemne all wicked Atheists which give God and his Word the lye, which deny maine principles, as the resurrection from the dead, the comming of Christ to judgement, and the like: These cry, where is the promise of his comming? But let them know that hee that shall come, will come, and hee that hath leaden feet of long-suffering, and suffers long, the same Christ hath iron hands of justice, and hee will repay.

Secondly, this must teach us

to

to live in Gods feare, let us alwaies remember, that wee muſt all die and come to iudgement, let us not thinke, ſpeake, or doe any thing which wee would not be content ſhould be ſet upon our ſcore at that day, 2 *Pet.* 3. 11.

Thirdly, wee muſt love this comming of Chriſt, 2 *Tim.* 4 8. yea, wee muſt haſten this day of God, 2 *Pet.* 3.12. we muſt haſten it by our prayers, praying for it, and for all things that may haſten it, as for the converſion of the Iewes, for the fulneſſe of the Gentiles, for the diſcovery and confuſion of Antichriſt, and that the Goſpell may bee preached to all nations. For if theſe things were once fulfilled, we ſhould quickly ſee the appearing of the Sonne of God, and the end of all things.

Cap. 22.

Whosoever shall eat of this bread, and drinke of this Cup unworthily &c.

IN this verse foure points, First, what it is to eate and drinke unworthily. Secondly, who may truely be said to eate and drinke unworthily. Thirdly, in what sense unworthy receivers may be said to be guilty of the body and blood of the Lord. Fourthly, how farre this guiltinesse doth extend.

Sect. 1. Concerning the first, to eate and drinke unworthily, is to eate and drinke unpreparedly, or to come to the Sacrament without the wedding garment. For wee must note that unworthinesse is not opposed here to merit, for the truth is that we all eate and drinke unworthily in respect of merit.

What

What man or woman is there in the Christian world, which can truely say, I deserve to come to the Lords Table? We may more truely say with *David*, *Enter not into judgement with thy servant O Lord, for in thy sight shall none that liveth be justified*, *Psalme* 143. 2. and with *Iacob*. *I am unworthy of the least of thy mercies*, *Gen.* 32. 10. yea, with the Prodigall, *I have sinned against heaven and before thee, and am no more worthy to bee called thy Sonne*, *Luke* 15.21. If we goe to merits, we are not worthy to gather up the crums under Gods Table. In that we are in any sort accepted as welcome guests to this banquet, it is not for any thing in our selves, but onely by the merits of Christ.

The second point propounded is, who they be which eate and drinke unworthily, if they approach to the Lords Table, *Sect.* 2.

and such are (as is noted upon this text) first, Turkes, and Pagans, and Heathens, and Iewes, and infidels. For as it was unlawfull for any uncircumcised person to partake of the Passeover, *Exod.* 12.48. even so it is as unlawfull for any unbaptised person to partake of the Lords Supper.

Secondly, such as live grosly ignorant in the bosome of the Church, though they live never so civilly, for it is required in every Communicant to bee able to examine himselfe. 1. *Cor.* 11.28.

Thirdly, such eate and drinke unworthily which are grosse sinners, such as are your common Swearers, and Sabbathbreakers, and Adulterers, Drunkards, and unconscionable persons, and Vsurers, and such like, for what saith our Saviour Christ? *Mat.* 7. 6. *Give not that which is holy to Dogs, neither*

ther caſt your Pearles before Swine.

Fourthly, Hypocrites alſo are unworthy receivers, all ſuch as make profeſſion of religion only to ſerve their owne turnes, as to get a good name, to inſinuate themſelves into the love of Chriſtians to gaine by them, and the like: theſe eate and drinke unworthily. For this bleſſed Sacrament ſhould bee kept with the unleavened bread of ſincerity and truth, 1. *Cor.* 5. 8.

Fifthly and laſtly, the very Children of God themſelves, if they bee not very carefull, may eate and drinke unworthily, as well as the prophane.

This I prove out of this 1. *Cor.* 11. 18. this is not to eate and ſo forth; wherein the Apoſtle doth intimate, that the very Corinthians themſelves (though otherwiſe a good people) had beene raſh in partaking of the

Sacrament: yea, good people if they bee not carefull to prepare themselves, they may incurre the danger of temporall judgements, as of sickneſſe and the like, as appeareth in this, 1. *Cor.* 11. 30. Thus wee ſee who they be which may truely bee ſaid to eate and drinke unworthily.

Sect. 3. The third point to bee conſidered out of this verſe is, in what ſenſe unworthy receivers may be ſaid to be guilty of the body and blood of the Lord: and they are guilty, or ſaid to be guilty in three reſpects.

First, becauſe they doe, as much as in them lyes, crucifie againe unto themſelves the Son of God, *Heb.* 6. 6. as alſo all wilfull ſinners doe.

Secondly, becauſe they profane the outward ſignes, *to wit*, the Bread and the Wine, and the profanation offered to the ſignes is reputed with God, as an

an indignity offered to the very body and blood of Ieſus Chriſt.

Thirdly, unworthy receivers are ſaid to be guilty of the body and bloud of the Lord, to ſet foorth the grievouſneſſe of the ſinne of unworthy receiving, even as rebellion againſt God is compared to witchcraft, 1 *Sam.* 15.23. not becauſe rebellion is very witchcraft, but becauſe it is as grievous a ſinne as witchcraft.

The fourth & laſt point to be obſerved in this verſe, is, how far this guiltineſſe doth extend, and that is to all unworthy receivers, without reſpect of perſons, to the rich as wel as to the poore, to the high as well as to the low, to the honourable as well as to them which are of meane degree. *Whoſoever eateth and drinketh unworthily, is guilty of the body & bloud of the Lord.* None ſhall exempt himſelfe from *Sect. 4.*

from guiltines by his greatnes. And therfore Maſters & chiefe men in Pariſhes, though they would take it in great ſcorne if a Miniſter ſhould turne them backe from the Sacrament, for their ſwearing in common talk, for their breaking of the Sabbath, for their Vſury, for their pride, for their enmitie againſt the pure preaching of Gods Word, and the like: yet the truth is, they are guilty of prophaning the Sacrament, as well as any other.

The like may bee ſaid of many ancient people, and of many Maſters of Families, which thinke to receive the Sacrament without controll, by reaſon of their antiquitie, though they remaine ignorant and prophane: But let ſuch obſtinate perſons remember, that though they bee not turned backe according to their juſt deſert; yet they are guilty of

of the Body and Bloud of the Lord, as well as the moſt ignorant Prentice-boy that they keepe. And herein the juſtice of God is juſtly to bee admired, for he reſpecteth no mans perſon or greatneſſe: every one that ſinneth, ſhall beare his condemnation, whoſoever hee bee.

Cap. 23.

Let a man examine himſelfe.

Sect. 1.

A Man muſt examine himſelfe in foure things. Firſt, concerning the truth of his knowledge. Secondly, concerning the truth of his faith. Thirdly, concerning the truth of his repentance. Fourthly, concerning the truth of his charity.

And if a Chriſtian will approve his knowledge to bee true

true saving-knowledge, hee must see that it have these properties: first, that it bee universall, he must know all things necessary to salvation: he must not think it sufficient to know some pieces in Religion; as to know that there is a Christ, but to bee ignorant of the fall; or to know the fall, and bee ignorant of the remedie; or to know the fall and the remedy, but to bee ignorant of the use and mystery of the Sacrament; or to know the fall and remedy, and also to bee acquainted with the mystery of the Sacrament, but to remaine ignorant of the rest of the will of God revealed in his Word. But the knowledge of a christian must bee universall.

Secondly, as true saving-knowledge must bee universall, so it must bee experimentall: it must not bee a floating knowledge, swimming in the braine, but

but it must be a working knowledge, residing in the heart. A christian must bee able to say with *David*, *Psal.* 40. 8. *Thy Law is within my heart*, else his knowledge is little worth.

Thirdly, the knowledge of a christian must be joyned with practice: for so saith our Saviour to his Disciples, *Ioh.* 13.17. *If yee know these things, blessed are yee if yee doe them.* It is not bare knowledge, but knowledge joyned with practice, which maketh happy. The devils know much, and hypocrites doe know much; but because their knowledge is without sound practice, therefore it is vaine.

Againe, as a christian must examine himselfe concerning his knowledge, so likewise he must make triall concerning the truth of his faith, according to that direction of the Apostle in 2 *Cor.* 13.5. *Try your selves, whether* *Sect.* 2.

whether you bee in the Faith. And if any desire to try the truth of their faith, let them examine first how they came by it, or by what meanes it was wrought in them: For true Faith is commonly wrought by the means of hearing Gods Word preached; *Faith is by hearing*, *Rom.* 10. 17. Therefore if thy Faith was not wrought in thee by this means, it is the more suspicious not to be true.

Secondly, Faith must be tryed by the ground of it, for if it bee grounded upon any thing in thy selfe, as upon thy owne good meaning, or upon thy civill life, or upon thy owne merits, and not upon Christ alone the true rocke, then it is counterfeit, and not true.

Thirdly, Faith must be tryed by the Fruits: for faith without good workes, is but a carkesse of faith: so saith Saint *Iames*;

Iames; *Faith without Workes is dead, Iames* 2. 26. For howsoever faith alone doth justifie the person, yet works must necessarily justifie the faith. We cannot justifie our faith to bee saving, unlesse it be such a faith as is fruitfull.

Fourthly, faith must bee tryed by the effects which it worketh: Where true faith is, it doth purifie the heart, *Act.* 15. 9. And it doth quiet the conscience, for *being justified by Faith, we have peace, Rom* 5. 1. Where faith is, there is a purging of our selves, as God is pure: so that where there is no indeavour to purge our selves from filthines of flesh and spirit, there is no true faith; the like may bee said of peace. Where there is any true faith, assuredly at one time or other it will worke some degree of peace.

Fiftly, faith is tried by the constancie of it: If it continue and

and ſtand firme in the time of perſecution, it manifeſteth it ſelfe to be true; but if it ſhrink and faile then, it is but a temporary faith, and ſuch a faith as may be in hypocrits, *Luk.* 13. 8.

Thus much for the triall of faith.

Sect. 3. Now in the next place, wee muſt alſo looke to the triall of our Repentance: and Repentance is then true, firſt, when it is joyned with an univerſall change inwardly and outwardly from evill to good; that is, when old things are paſt away, and all things are become new, 2. *Cor.* 5. 17. Repentance is not a partiall change, but a totall and thorow change.

Secondly, Repentance is then true, when it is joyned with ſome inward contrition of ſpirit, and compunction of heart for ſinne: as it was in thoſe three thouſand converts, *Act.* 2. 37. as it was in *Peter*, and in

Mary

Mary Magdalen, and in divers others. It is not a ſufficient teſtimonie of repentance, barely to ſay with the lips, I am a ſinner as other men men are, God forgive mee, and the like; but thine acknowledgement of ſin muſt proceed from a broken heart.

Thirdly, it is a gracious ſigne that Repentance is true, when it is joyned with a daily renewing of our vowes to cleave unto the Lord; when we have a full reſolution to forſake all our ſinnes, and to performe unto God univerſall obedience. A true penitent perſon doth not halt betweene two opinions, whether hee had beſt forſake his ſinne or no, or whether he had beſt obey God in all things or no, but he is ready to bind himſelfe by an oath to God, that hee will keepe his righteous judgements, as wee read penitent *David* did, *Pſal.* 119.106. Fourth-

Fourthly, it is a good evidence of true Repentance, if wee doe as well labour every day to mortifie ſinne and corruption, and to die unto it, as wee are carefull to renew our petitions for the remiſſion and pardon of it. A true penitent perſon will not onely ſay with *David, Deliver mee from blood O God, Pſalme* 51. but alſo with *Paul* he will beat downe his body, and keepe it under, 1. *Cor.* 9. the laſt verſe.

Thus much for the triall of repentance.

Sect. 4. Now in the fourth and laſt place, wee muſt alſo examine our Charity, and charity or love is tried by theſe markes: firſt, it muſt bee not from the teeth outward, but from the heart, for love ſhould be *without diſſimulation*, *Rom.* 12. 9 Secondly, it muſt be for the Lords cauſe: We love our brother for ſome worke of God in him, if wee

love

love him aright, 2. Epiſt. of *Iohn*, 1 verſe. It is not Chriſtian love to love our neighbour becauſe he is a ſpend-thrift, or becauſe hee will runne with us to all exceſſe of riot, but to love our neighbour becauſe of the image of God in him: this is true love.

Thirdly, true love is fruitful, yea bountifull, 1. *Cor.* 13. Where true charity and love is, there if any enemy hunger hee ſhall be fed, if he thirſt, he ſhall have drinke, and the like. Where there be no fruits, eſpecially in caſes of neceſſitie, there is no ſound love.

Fourthly, the truth of love is tried by the conſtancie thereof: for *brotherly love ſhould continue*, as we read *Heb.* 13. 1. Fickle and unconſtant love doth not deſerve the name of love, it is but a fooliſh humor when it is at the beſt.

Let a man examine himſelfe.]

This

Sect. 5. This is not ſaid in any ſort to condemne the practice of painefull Miniſters, which doe take triall of Communicants by way of examination: for a Miniſter ought to be carefull *to know the eſtate of his flocke, Prov.* 27. 23. Neither doth it in any ſort condemne the practice of Parents and conſcionable Maſters of families, which take paines to examine their Children and Servants, before they ſend them to the Sacrament; for Children and Servants ought to be ready, not onely to examine themſelves, but alſo to give a reaſon of their faith, to every one that asketh them a reaſon, 1. *Pet.* 3. 15. and much more to give ſatisfaction unto thoſe which have care and charge over them.

Sect. 6. But the ſpirit of God doth particularly name this ſelfe-examination, *Let a man examine*: Firſt, becauſe every mans conſcience

ſcience is beſt knowne to God and to himſelfe. For *what man hath knowne the things of man, ſave the ſpirit of man*, as *Paul* ſpeaks, 1 *Cor.* 2.11? and therefore indeed there is no man ſo fit to examine, as every man is fit to examine his owne ſelfe.

Secondly, the holy Ghoſt doth heere preſſe every one to ſelfe-examination: firſt, becauſe *every one muſt give an account of himſelfe to God*, as we read in *Rom.* 14.12. And therfore whether others doe examine us or no, it ſtands us greatly upon, every one to examine our ſelves.

Thirdly, ſelfe-examination is thus preſſed, becauſe indeed there is as great need of it, as there is that others ſhould examine us. A Miniſter and a Maſter of a Family, cannot with modeſty demaund ſuch queſtions concerning ſecret ſinnes, as a man may & ought to demand of his owne conſcience. We ſee there-

therefore how neceſſary it is beſides the examination of others, that every Communicant ſhould examine himſelfe.

And the uſe which we may make of this doctrine of ſelfe-examination, is this: It ſhould teach ancient people & others, which thinke themſelves too good to bee examined by their Paſtor, to examine & try themſelves by the rules which have beene ſet downe concerning knowledge, faith, repentance, and charitie; if they will needs avoyd the examination of others to their own hurt and perill, yet let them not avoid the diligent examination of themſelves.

Secondly, this ſerves to ſhew that children are not to bee admitted to the Sacrament of the Lords Supper, neither yet mad men, or fooles, or idiots, becauſe none of theſe can examine themſelves.

CAP.

Cap. 24.

And so let him eat of that bread, &c.

Sect. 1.

WHence we might note, *It is not left as a thing arbitrary, or at our owne choyce, whether we will come to the holy Sacrament or no, but it is a duty required of us, that wee eat of that bread, and drinke of that cup.* In the foure and twentieth verse of this present chapter, it is not said, Yee may doe this if yee please, but Christ layeth a command upon us, *Doe this in remembrance of me:* Yea, it was the law of the Passeover, that if any were cleane and were not in his journey, and abstayned from the Passeover, hee should be cut off for his neglect, *Num.* 9. 13. and no lesse perill doe they incurre, which wilfully neglect the Lords Supper.

But some it may be will object I am not in peace with such and such, and therefore I cannot with a good conscience come to the Lords Supper. Alas my poore Brother or Sister, whosoever thou art, dost thou thinke thy sinne to bee a sufficient excuse to exempt thee from a Christian duty? If thou beest not in peace, why doest thou not without delay reconcile thy selfe? For so unfit as thou art for the receiving of the Sacrament, so unfit thou art to enter into heaven, if thou shouldest dye at this present.

But wee will not insist upon this point any longer, because we have already proved that the Sacrament of the Lords Supper is often to bee administred, and often to be received: this point wee handled in the explayning of the sixe and twentieth verse of this Chapter, as you may see, if you

pleaſe to looke backe to that verſe. Wee will now proceed to the next verſe.

Cap. 25.

For he that eateth and drinketh unworthily, &c.

HEre the bleſſed Apoſtle ſheweth an eſpeciall reaſon, wherefore it behoveth every one to examine himſelfe, and the reaſon is taken from the danger which otherwiſe will enſue, [*He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelfe.*]

Damnation. The word in the originall is ſuch a word, as properly ſignifieth judgement, being ſometimes put in Scripture for temporall judgements, as in 1. *Pet.* 4. 17. *For the time is come when judgement muſt beginne at the houſe of God:* that

is, when temporall judgements or temporall afflictions ſhall beginne with Gods people. Sometimes the word *judgement* is alſo put for eternall damnation, as in *Tim.* 3. 6. where it is required concerning a Miniſter, that hee ſhould not be a novice, leſt being puffed up with pride, he fall into the condemnation of the Devill; where the word tranſlated *condemnation*, doth properly ſignifie judgement.

Thirdly, by Iudgement wee are ſometimes to underſtand both temporall afflictions, & alſo eternal damnation, as in *Rom.* 2. 2. *But wee are ſure that the judgement of God is according to truth againſt them which doe ſuch things:* that is, wee are ſure that whatſoever puniſhment God inflicteth upon ſinners, either in this world, or in the world to come, it is juſt and equall. By *damnation* in this

this text some understand only temporall judgements, but their opinion doth too much derrogate from the danger of unworthy receiving; I rather agree to the last acceptation, namely, that by *judgement or damnation*, wee are here to understand both temporall afflictions, and also eternall condemnation.

So that the doctrine hence to bee observed, is this, that *whosoever eate and drinke unworthily at the Lords Table, they doe greatly indanger themselves:* They indanger their bodies: for unworthy receiving is the cause of weakenesse and sickenesse, yea, of death and mortality, as appeares out of the 30. verse of this present Chapter, *For this cause many are sicke and weake amongst you, and many also sleepe:* they indanger their soules also of damnation, as is manifest out of *Sect. 1.*

the laſt verſe: *If any be hungry, let him eate at home, leſt ye come together to condemnation.*

And indeed every ſinne doth indanger the committers of it: for the ſtypend of ſinne, that is of every ſinne is death, *Rom. 6.* the laſt; and if every ſinne doth indanger, then much more ſuch groſſe and notorious ſinnes as is this of prophaning the Sacrament.

But here the wicked do obiect thus: I have come thus many yeeres to the Sacrament, and doe ſtill live in my ſinnes, and I finde no danger to befall mee thereby, and therefore I doe not thinke that there is any ſuch danger in unworthy receiving.

But deceive not thy ſelfe whoſoever thou art, for howſoever God indeed is patient and long ſuffering, and will put up much; yet hee is juſt, and the more patient that hee hath bene,

beene, and long-suffering, the more severe hee will bee in the end, if thou makest not good use of his patience. God indured the old world long, hee gave them an hundred and twenty yeares for repentance, *Gen. 6.* but when his patience was abused, it turned into sharp severity, insomuch that the flood came and swept them away as dung from the earth: So likewise the Lord threatned long the disobedient Iewes with the Babylonian captivity, but at the last his words turned into blowes: For *Nebuchadnezzar* came and besieged the Citie of *Ierusalem* and tooke it, slew the King of *Iudaes* children, and then put out the Kings owne eyes, and put him in chaines and fetters, destroyed the Nobles, burnt the Citie and Temple, &c. 2 *Kings* the last Chapter. By which examples of Gods vengeance, wee

must learne not to tempt God, neither to thinke our ſelves ſure if wee have eſcaped Gods judgements for a time: The longer wee have eſcaped, the neerer is the judgement unleſſe wee repent.

And the Vſe which we may make of this point is, firſt to teach us thankfulneſſe to God, who hath hitherto ſpared us although wee have often times prophaned his bleſſed ordinances: wee have ſinned, but hee hath not puniſhed, wee have offended, but hee hath not afflicted, in a word wee may ſay with *David*, *Pſalm.* 103. 10. *Hee hath not dealt with us after our ſins, neither rewarded us after our iniquities.*

Secondly, this ſhould teach us, that as wee tender the ſafetie of body or ſoule, wee bee carefull never to come to the Sacrament without due preparation: If wee eate and drinke unwor-

unworthily, we eate and drink damnation temporall and eternall.

Thirdly, it ſhould excite and ſtirre up all ſuch, whoſe conſciences tell them that they have eaten and drunken unworthily, to repent, leſt that Gods ju'gements purſue them and overtake them, let them repent I ſay, and doe no more ſo wickedly.

But let us leave this point, and come to another: obſerve in the next place that the holy Ghoſt ſaith, that an unworthy receiver doth eate and drinke damnation to himſelfe, and not to another.

Whence this Doctrine doth ariſe, namely, *that an unworthy Communicant doth immediately and properly onely indanger himſelfe*: He drinkes to, and pledgeth onely himſelfe in the Cup of damnation. Hee that came to the Kings feaſt, *Mat.* 22. 13. *Sect 2.*

without a wedding garment, hee onely ſuffered for it, hee, and not the reſt of the gueſts was bound hand and foote and caſt into hell: The like may be ſaid of *Iudas*, the Devill onely entered into him, and not into any of the reſt that did eate the holy Paſſe-over with him, *Iohn* 13.2.

And indeed God hath promiſed that the Father ſhall not beare the iniquity of the Sonne, nor the Sonne the iniquity of the Father, but the righteouſneſſe of the righteous ſhall bee upon him, and the iniquity of the wicked ſhall bee upon himſelfe, *Ezek* 18.20. Now Gods promiſes are certaine, and ſhall not deceive. Secondly, if my ſalvation were indangered by another mans wickednesſe, then it were meerely dependant, and I ſhould have no certainty of it in this life, which is not to bee granted.

I dee

I doe not deny but that every unworthy Communicant doth pollute the Sacrament to himselfe: for to an unbeleever all things are uncleane, *Tit.* 1. 15. yea, all that hee offereth is uncleane, that is, to himselfe, *Hag.* 2. 23. But to say that he polluteth the Sacrament to all the rest that communicate, it is a wretched thing, no man can say it with truth.

Wee acknowledge further, that others may possibly bee guilty with an unworthy receiver, as first, if they counsell him to receive, or if they compell him to receive, or if they like his practice in receiving, or if they have power to restraine him from receiving, and doe not restraine him: Thus by circumstance a man may bee guilty of another mans sinne; but properly and directly the whole congregation cannot be said to bee guilty, though unworthy

worthy persons thrust themselves in amongst them.

The use of this point, is, first, to reproove those of the Separation, which refuse our Sacraments, affirming that if they should communicate with us, they should sinne, because (say they) swearers, adulterers, drunkards, and such like, are admitted to the Sacrament. I answer, the Separatists are known to be very uncharitable in their speeches: for is it not their practice to condemne true Churches to be Antichristian, true Ministers to bee *Baals* Priests, true ordinances of God to bee abomination? therefore wee must not take all for sealed truth which they in their rashnesse doe affirme. Secondly, suppose that such as they say doe intrude themselves to our Sacraments, why doe they not stand up and accuse such unworthy receivers, that so they may bee kept from

from the Sacrament? The Miniſter and officers cannot turne backe any from the Sacrament, upon a bare report, but both according to Gods law, and mans law, there ought to bee witneſſes, and ſuch witneſſes alſo as are known to be perſons of honeſt report.

Secondly, this may ſerve to comfort the tender conſcience: Suppoſe thou come to the Sacrament, and ſpy there ſome whom thou feareſt not to be ſo well prepared as they ſhould, and thou grieveſt at it, yet remember his being there ſhall not prejudice thee; hee eateth and drinketh damnation onely to himſelfe.

Thirdly, it ſhould be an *Item* to all ungodly ones. Let them not abuſe this doctrine, and ſay, If I receive unworthily, I indanger only my ſelfe: therfore who hath any thing to do with my unpreparedneſſe? But conſider

sider thou wretched person, whosoever thou art; is it not enough that thou dost endanger thy selfe? is it not sufficient to cause thee to stand backe in that thou dost eate and drinke damnation to thy selfe? But besides the wrong which thou offerest to thy selfe, thou offerest injurie also to the very ordinance of God, polluting of it to thy selfe, yea, disgracing of it, and opening the mouthes of the Churches enemies to speak of religion basely and grosly. Thou art a spot in our feasts of Charity, as *Iude* speakes of wicked ones in his Epistle. Therfore either amend and repent, or come not to this holy banquet.

CAP.

Cap. 26.

Not diſcerning the Lords Body.

IN theſe words two things are eſpecially condemned in unworthy receivers: firſt ignorance, and ſecondly, want of reverence. The ignorant perſon doth not diſcerne the body of Chriſt for want of knowledge; and the unreverent perſon doth not diſcerne the body of Chriſt, for want of due reſpect. Both theſe are culpable.

Concerning the firſt, which is ignorance; wee muſt note that all ignorance is not ſinne: there is a lawfull and commendable ignorance: As firſt, to bee ignorant of the practice of ſinne, this is good and commendable: Thus Chriſt himſelfe was an innocent, hee knew not ſinne, *Sect. 1.*

sinne, 2 *Cor.* 5. the last.

Secondly, to bee ignorant of such things as God hath locked up in his secret counsel; it is not sinne thus for the holy Angels to bee ignorant of the day of judgement, *Math.* 24 36. it is a thing not to be condemned: It it good to bee ignorant, where God would have us ignorant.

Thirdly, to bee ignorant of such things as are not necessary for us to know, is also unreprooveable. Thus, for *Abraham* to bee ignorant of the estate of the Church here below, *Esay* 63. 16. it is not to be condemned.

But the ignorance which the holy Ghost condemneth in the not discerning the Lords body, is the ignorance of such things as wee ought to know; as the ignorance of God, of Christ, of the mysterie of the Sacrament, and such like.

And this kind of ignorance is

Sect. 2.

is sinne indeed, yea, a greater sinne then every one takes it to bee. Why were the people destroyed, but for want of knowledge, *Hos.* 4. 6. Vnto whom will Christ come in flaming fire, to render vengeance, but unto such as know not God? 2. *Thess.* 1. 8.

To be ignorant of things necessary to bee knowne is sinfull in divers respects: First, because man at the first was created perfect, *Eccles.* 7. the last; and this ignorance is drawne upon us by our fall. Wee have much to answer for, in that we have lost our first knowledge.

Secondly, this kind of ignorance is sinne, because it estrangeth us from the life of God, *Ephes.* 4. 18. and that which estrangeth us from the life of God must needs make way unto Sathan to live and to dwell in us, which is a most fearefull thing.

Thirdly

Thirdly, ignorance of things necessary to bee knowne must needs be sinne, because it is the cause of sinne. Why did the Princes of the world condemne Christ, but because they knew him not? 1 *Cor.* 2. 8.

Fourthly, ignorance maketh the subject in whom it is, unable to glorifie God. What ignorant person is able to pray with his family, as he ought, or to catechise and instruct those which are committed to his charge? yea, every ignorant person is an unprofitable burthen of the earth, he is good for nothing.

sect. 3. Now this sinne is aggravated by divers circumstances: as first, if it be affected ignorance. If wee will be willingly ignorant, like unto those, 2 *Pet.* 3. 3. It is a sinne not to know, but to shut our eyes against the light, and to desire to remaine in our blindnesse, this is a greater sinne.

Second-

Secondly, the ſinne of ignorance is aggravated by the place of habitation: For as it is a vild wickednesse to doe wickedly in a land of righteousnesse, *Esay* 26. 20. ſo it is a wretched ignorance to live ignorant under a powerfull Miniſter, or in a Chriſtian family.

Thirdly, this ſinne is aggravated in reſpect of the perſon in whom it is. Thus it is more for *Nichodemus*, being a Ruler, to be ignorant, then for another not in office to bee ignorant, *Iohn* 3. 10. Ignorance is ſinne, and damnable in all, but it is greater ſinne, and more damnable in ſome.

Fourthly, Ignorance is the greater ſinne, when it is glorified in, and when it is joyned with a contempt of knowledge, as it is amongſt the Papiſts. Popiſh women glory in their ignorance, and thinke it a credit unto them to bee ignorant

rant; but let them know, that their glory is to their ſhame, though they thinke it not ſo.

The uſe which wee may make of that which hath been delivered concerning ignorance is this. It ſhould teach us to bee humbled as well for our defect of knowledge, as for any other thing, which wee eſteeme ſinfull. Ignorance is ſinne, as well as murther, or adultery, and therefore as well to be repented of as they.

Secondly, we ſhould be ſtirred up by this conſideration to labour for knowledge, and that for theſe reaſons: Firſt, becauſe it is the chiefe, *Prov.* 7. there be no treaſures to be compared unto it; gold and ſilver, and precious ſtones, are but baſe in compariſon of it. Secondly, ſaving knowledge is to bee laboured for; becauſe by it the image of God is repaired in us, *Col.* 3. 10. By Ignorance this bleſſed

Image

Image is defaced and obſcured; and by knowledge it is renued and revived againe: Therefore wee have great cauſe to labour for knowledge.

But here ſome poſſibly may demand, by what meanes may I attaine unto ſaving-knowledge? I anſwer. If thou deſireſt to attaine ſaving-knowledge, Firſt, thou muſt be prepared for the receiving thereof with true humility, *Pſal.* 25. 9. *The Lord will guide the meeke in judgement, and teach the humble his way*; whereby we may gather that none is capable of ſaving-knowledge, untill they be ſoundly humbled.

Secondly, if thou wouldſt attaine ſaving-knowledge, thou muſt labour for the true feare of God; for Gods *ſecret is with them that feare him*, as we reade in *Pſal.* 25. 12. God revealeth more ſecrets to a meane man or woman that truly feare him,

him, then hee doth to many great Schollers that feare him not.

Thirdly, if thou wouldst obtain saving knowledge, pray for it, so saith the Apostle, *If any lacke wisedome, let him aske it of God, Iames* 5. Certainely he is worthy to goe without wisedome that will not aske it. Spare to speake, and Spare to speed.

Fourthly, if thou wouldst have knowledge, thou must be conversant in the hearing and reading of Gods word: For it is the word *which giveth sharpenesse of wit to the simple, Prov.* 1.4. If thou beest a negligent hearer of holy Sermons, and a careleſſe reader of Gods word in private, it is no marvaile if thou remaine simple and ignorant: Thou dost not use the meanes to bee made truely wise unto salvation.

Sect. 4. *Not discerning the Lords body.*

body.] The second sinne here condemned in unworthy receivers is want of due reverence. And they are guilty of this sinne: First, which have too light esteeme of this blessed Sacrament, putting little difference betweene sacramentall eating, and common eating.

Secondly, they are guilty of want of due respect, which will preferre every worldly occasion before the repayring to this holy Sacrament, as they were guilty which preferred their Oxen and Farmes, &c. Mat. 22. 5. They have but small judgement to discerne betweene things which differ, which can so easily bee drawne from this holy ordinance.

Thirdly, they are guilty of want of due respect, which come to the Sacrament with too slight a preparation. Great and solemne preparation doth well become great businesses.

Who

Who will offer to goe to a great mans Table, but hee will first fit himselfe, that hee may come with decencie? there is none so rude but they will put difference betweene repayring to a Noble-mans table, and the comming to a meane mans table; and accordingly they will put difference betweene their preparation for the one, and for the other. How much more ought we to put difference betweene our preparation for the Sacrament, and other preparations for worldly occasions?

Fourthly, they are guilty of not discerning the Lords body in the Sacrament, which come to the Lords Supper with some preparation, and carry themselves reverently for the present, at that holy banquet; but the sacrament-day is not sooner past, then they returne to their old vomit of sinne, and trample the Sacrament, like Swine, under

under their feete; never considering what they have received, nor what they have, or ought to have promised before their receiving. These kind of receivers seeme to thinke that it is sufficient to give God good words, and only to make faire promises, which they meane not to performe. But let such remember, that *God is not mocked*, as the Apostle speaketh, and that it were better for them not to vow, and not to come to the Sacrament, then to vow and to come to the Sacrament, and yet to violate and breake their vow. It is bad to falsifie our promises to men, but it is much worse to faile in our solemne promises and vowes to God. Therefore many servants and young people are here justly to bee condemned, which receive the holy Sacrament in the forenoone, and run after their lusts in the afternoone.

noone. How ordinary is it for men-servants & Maid-servants to haunt Tavernes and Alehouses, and to carry themselves adulterously and wantonly upon the very day on which they have beene at the blessed Sacrament? If the way to the Alehouse, and to the stewes, be the way to eternall life, then these are in the way: But if these courses be the way to hell and destruction, then their estate is most miserable.

CAP. 27.

For this cause many are weake.

THe blessed Apostle proceedeth to declare the danger of unworthy receiving, and that in respect of corporall and bodily punishments.

Sect. 1. And the doctrine which we

are, to note from this whole verse, may bee this, *to wit*, that *sinne, and more especially the sin of prophaning the holy Sacrament, is the cause of sicknesses and diseases, yea, of death and mortality it selfe.* What was the cause that the Lord destroyed threescore and tenne thousand by the pestilence, in 2. *Sam.* 24. 15? Was it not because *David* had numbred the people? Wherefore did the Lord smite *Vzziah* with the leprosie? Was it not because he tooke upon him to offer sacrifice, which office onely belonged to the Priests, 2. *Chron.* 26, 19? Why did God threaten to bring the Pestilence, the Consumption, the burning Ague, &c? Was it not for disobedience to his law, *Deut.* 28. 21? Yea, for what reason doth *David* wish that there might bee alwayes one of the family of *Ioab* which might

be a Leper, or have an issue, or might leane upon a staffe? 2. *Sam.* 3. 29. was it not because the said *Ioab* had treacherously slaine *Abner*?

Objection. But here it may be objected, if sickneſſe come for sinne, then it would follow, that the wicked should bee the most sickly and weake; because they are the most sinfull: But we see on the contrary, that the wicked commonly are strong and lusty, yea, *their strength is firme*, *Psa.* 73. 4.

Answer. To this I answer: God doth not alwayes fulfill his threatnings in the same kind wherein hee threatneth: but where hee doeth not fulfill them in the same kinde, there he doth fulfill them in a more fearefull and terrible kinde. God doth not alwayes send consumptions upon the bodies of ungodly men, but hee evermore sends leanneſſe into their soules, which is worse, *Psal.* 106. 15. The wicked

ked have not (poſſibly) bodily diſeaſes, but they are not without ſpirituall diſeaſes: They have not the burning ague, but they have burning luſts; they have not the Stone, but they have a ſtony heart; they have not the Conſumption, but they have a decay in grace, growing worſe and worſe, they have not the dry dropſie, but they have covetouſneſſe, which like the dropſie is never ſatisfied, but is alwaies thirſty, & thus I might name many other particulars.

But the uſe which we make of this point is divers: Firſt, it ſerves to declare unto us the cauſe of former plagues, inflicted upon this Land and Citie. And the cauſe of all was, the ſinnes of the land, to wit, our blaſphemy, our Sabbath-breaking, cruelty, adultery, deceit, drunkenneſſe, uſury, pride, lying, covetouſneſſe, contempt of the Goſpell, prophanation of the

Sacrament, and such like. These were the noisome smels which infected our ayre; these were the causes of all our miseries.

Secondly, is it so that sinne is the cause of sicknesses and mortality? Then certainely we in this Citie of London have great cause to admire Gods singular patience, in that we have enjoyed health so many yeares together, considering how sin aboundeth amongst us. When did the world more abound with sinne, then it doth at these dayes? and therefore how justly might God cast us into the bed of affliction and misery?

Thirdly, this may be an item to them which have diseases, and lingring sicknesses layd upon them, they must examine themselves for what sinnes in them the Lord hath just cause thus to afflict them. *David* tooke this course with himselfe, *Psal.* 38.5. where hee acknow-

knowledgeth that his wounds *stanke and were corrupt, because of his foolishnesse.* I confesse that wee ought to judge charitably, concerning those which are sicke, but it is the safest course for the sicke person himselfe to be jealous of himselfe, and to suspect that this hand of God lyeth thus heavie upon him for such or such sinnes; and therefore hee must repent, to the end that his affliction may be mitigated.

Fourthly, this should teach every one of us, that if we desire long life and healthy dayes, wee must beware of sinne, as much as of infectious smels, or poisonous stinches: A good conscience is the best diet, it is a continuall feast, as *Salomon* speaketh. Wee should not need so much physicke for our bodies, if we would bee more watchfull over our soules. But I leave this point.

Cap. 28.

Amongst you.

Sect. 1. THat is, amongst you O holy *Corinthians*. Whence wee may observe this point, to wit; that *the very Church it selfe*, that is, *the true people of God, are subject to the stroke of Gods hands in a common visitation, as well as any other.* When there was a great mortalitie at *Corinthus*, here wee see the Church dyed as fast as any other. And the Apostle *Peter* saith, *the time is come when judgement must beginne at the house of God*, 1 *Pet.* 4. 17. Whence it is manifest that the Church is not onely subject to taste of the bitter cup of a common visitation, but they may possibly bee made to drink the first of that Cup. And that the truth of this point may more

cleare,

clearely appeare; Consider first, that Gods children are subject to as grievous sicknesses as any other. *Davids* loynes were filled with a loathsome disease, *Psal.* 38. 7. *Iob* from the crown of his head to the soale of his foote, had no whole part, *Iob* 2. 7 the like might bee said of *Hezekiah*, and of many others.

Secondly, as Gods Children are subject to as great sicknesses as others; so they are subject to as tormenting deaths as any other. It is said of them of whom the world was not worthy, that they were stoned, that they were sawne asunder, that they were delolate, afflicted, and tormented, *Heb.* 11. 37.

Now, if it bee so, that Gods Children are subject to as grievous sicknesses, and to as tormenting deaths as others, then it will easily follow that they

may have their parts in common visitations, though the visitations bee never so grievous.

Objection. But here it may be objected: Did not Christ beare all the punishments which belonged to the Elect, which if hee did, then how are the Elect still subject to the Lords heavy visitations? I answer. Christ indeed did beare all our punishments, as they are punishments; but hee hath not freed us from fatherly corrections: Christ hath freed us from the evill of temporall afflictions; but hee hath not freed us utterly from the afflictions themselves; he hath freed us from the curse, but not from the stroke.

Answer.

Which serves; First to commend the justice of God; hee is unpartiall; hee doth not punish sinne in reprobates, and favour it in his children, but hee visits

visits it in all. Though *Coniah* were as the signet of his right hand, he will pluck him thence if hee sinne and rebell, *Ier.* 22. 24. Wherein Gods example may teach Magistrates not to bee partiall, they must not punish some, and let others goe free; they must not hang up little theeves, and suffer great theeves to escape, but they must minister justice without respect of persons.

Secondly, this should teach Gods Children to beware of sinne, as well as others: for if they sinne God will not spare: although it bee true, God will not damne any of his elect which are in Christ, or utterly forsake them: yet hee hath a Little-ease or a kinde of Bride-well in this World, even for his own children, to tame them if they waxe wantons against him. Hee will not reprobate them, but he will hide his countenance

tenance from them; hee will leave them comfortlesse; hee will hide their pardon; hee will make them sensible of his wrath; hee will afflict them in their good names, in their estate, in their friends, in their bodies; hee will make their lives uncomfortable, and their deaths terrible. Of this kinde of dealing of God with his deare children, wee have much experience in this life: for doe wee not see that if a childe of God fall grossely after conversion, how his joy is turned into sorrow, his hope into feare, his prosperitie into adversitie? do wee not see his life uncomfortable, and his death in mans judgement, most miserable?

Thirdly, is it so that Gods children are subject to common judgements, and to the stroke of Gods hand in common visitations, then this should bee matter of terrour to the wicked:

ked: For as (*Peter* speaketh) *If judgement beginne at us, what shall bee done to them which obey not the Gospell of God?* 1 *Pet.* 4. 17. Doth not God spare his owne? and doest thou thinke that he wil spare thee thou wicked man? Doth God scourge his Saints, and shalt thou goe free? Deceive not thy selfe. I conclude this point with that speech of *Ieremy* in his 49 Chapter and twelfe verse: *Behold thus saith the Lord, they whose judgement was not to drinke of the Cup, have assuredly drunken, and art thou hee that shalt altogether goe unpunished? thou shalt not goe unpunished, but thou shalt surely drinke of it.*

CAP. 29.

CAP. 29.

And many sleepe.

Sect. 1. THat is, many dye: It is a thing to be observed, that death in Scripture is oftentimes compared to a sleep, as in 1. *Kin.* 2. 10. It is said of *David*, that hee *slept with his Fathers*. And our blessed Saviour saith of the Damsell in *Luk.* 8. 5. that *shee was not dead, but slept*. Thus in like manner it is said of *Stephen*, that hee *fell on sleepe*, *Acts* 7. 60.

And indeede the death of Gods childe is very fitly compared to a sleepe. First, because as sleepe is welcome to a weary man, so death is welcome to Gods children (unlesse it bee in case of temptation) What doth a sanctified soule desire more then to be with Christ?

Secondly, as sleepe is profitable

table to the body, and doth it good, so death is not hurtfull but advantageable unto the godly. Christ is life unto them, that is, life of grace, and in death hee is their advantage, *Phil.* 1. 21. Infinite is the benefit which Gods childe receives by death: hee is thereby freed from his miseries, from sin, from temptation, from danger of falling; yea, by death we enter into life and glory.

Thirdly, as hee that layeth himselfe downe to sleepe, lyeth downe in hope to awake againe; even so Gods children dye not Atheists, but they dye in hope of the resurrection at the last day; as we see in the example of *Iob* in his 19. chapter, and 26 verse, where hee saith, *though after my skinne, wormes destroy this body, yet in my flesh I shall see God.*

The consideration of this, that death unto the child of God is

but

but as a sleepe, must teach us: first, not to feare death, no not the most tyrannous death which may befall us for Christ and his Gospel. Let us not feare them, which when they have done their worst, they have but rockt us into a sweet sleepe.

Secondly, this should moderate our mourning for such as die in the Lord: they are not dead but sleep, and therfore we ought not to mourne for them, as men without hope, 1 *Thess.* 4. 13. *David* mourned for the death of *Absalom*, because hee died in his sinne, but hee comforted himselfe concerning the death of his yong child, because hee was perswaded that it died in the Lord, 2 *Sam.* 12. so may wee, if our acquaintance die in their sinnes, wee have cause to mourne; but if they die in grace and favour with God, we have more cause to rejoyce than to mourne for them.

Thirdly,

Thirdly, is it ſo that death is but a ſleepe unto the children of God? then this ſhould teach us to bee thankfull for Chriſt: for by his meanes our death is become a ſleepe. *Hee through ſuffering death hath overcome him which had power of death, which is the devill, Hebr.* 2. 14. Had it not been for the death of Chriſt, and that Chriſt by his death had altered the nature and condition of our death, yea, had he not turned it and ſeaſoned it, death had remained unto this preſent a moſt fearefull entrance into eternall torment and unreſt.

CAP. 30.

For if wee would judge our ſelves.

OVt of this verſe ſome things are to be noted in general, and ſome things in particular

Sect. 1

ticular. In generall, and from the whole verse wee may observe, that *it is the part and duty of every man and woman to censure, judge, and condemne themselves.*

This was the practice of the Church, *Lam.* 1.18. when the Church in those dayes was in great extremitie, having lost good King *Iosiah*, the breath of her nostrils; and being sorely afflicted, so that the tender women were faine to eate their owne children; She doth not in this extremity murmure against God, as it is the guise of the wicked to doe; but she entreth into judgement with her selfe, saying, *The Lord is righteous, for I have rebelled against him.* The like wee reade of *Iosephs* brethren, *Gen.* 42.21. who when they found hard entertainment in Ægypt, they did not complaine against the Lord of the country, for dealing so hardly with

with thē, as naturall men would have done, but they called to mind their owne sinnes, and acknowledged them to bee the cause of all their troubles. The words are these: *And they said one to another, we are very guilty concerning our brother: For wee beheld the anguish of his soule, when hee besought us, and wee would not heare him, therefore is this distresse come upon us.*

And there is a just cause that every one should judge & condemne themselves, because all are guilty: for who can say, with truth, my heart is cleare? The civill honest man must condemne himselfe: for there is no difference betweene him and others by nature, all have sinned, and are deprived of the glory of God, *Rom.* 3.22,23. The rich man, and the great personage, must condemne himselfe as well as the poore and meane man, for hee is a sinner,

ner, as well as the poore: yea, the Professor, and he that is in Christ, must condemne himselfe, for in many things wee sinne all, *Iam.* 3. 2. Yea no man or woman, young or old, gentle or simple, must exempt themselves from this duty of selfe-judging, and selfe-condemning.

Sect. 2. But here it may bee demanded what rules are to be observed in selfe-judging. I answer, these rules following: first, we must examine and find out our sinnes, as *David* did in *Psal.* 119. 59. *I thought on my wayes, &c.* And indeed how is it possible for us to judge our selves, unlesse wee first find out some cause why we should judge our selves? Secondly, when wee have found out our sins, the causes of selfe-judging, in the next place wee must find out the threatnings denounced in Gods word against such sinnes. As if we have beene common swearers,

rers, wee must remember the Lord will not hold him guiltlesse that taketh his name in vaine. If we have beene prophaners of the Sabbath, wee must remember him that was stoned to death for gathering sticks upon the Sabbath-day. If wee have beene adulterers, wee must remember, *whoremongers and adulterers God will judge, Heb.* 13.5. If wee have beene theeves or unconscionable persons, wee must remember the flying booke written within and without with curses, which shall enter into the house of the thiefe, &c. *Zach.* 5. If wee have beene or still remaine Vsurers, wee must remember the 15. *Psalme*, that such as give their money upon usury, shall never enter into heaven. The like might be said concerning other sinnes, but I leave every one to find out their owne sinnes. Thirdly,

when wee have found out our especiall sinnes, and the threatnings denounced against the same, in the next place we must apply those threatnings unto our selves, and from our hearts acknowledge that we deserve those judgements thus threatned. Fourthly, when we have thus judged and humbled our selves, then wee must looke to Christ by faith, and to the promises of the Gospell, lest wee bee swallowed up with overmuch sorrow.

Wee must doe as the *Syrians* did, 1. *King.* 20. 32. they girded themselves with sackcloath, and put ropes about their heads, and humbled themselves before the King of *Israel*, but yet they reserved a secret hope of mercie, in that they acknowledged the Kings of *Israel* to be mercifull Kings. So wee must humble our selves to the dust before God, and yet

we

we must not cast away our confidence. Wee must remember, that the Lord is a mercifull King. The want of this respect to the Gospell in self-judging, is the cause of despaire, and of desperate courses: Therefore wee must have one eye upon Christ, as well as we must have our other eye upon our owne cursed estate.

But to come to the application of this point. Is it so, that every man and woman ought to judge themselves? Then this maketh against such as justifie themselves. For what can bee more contrary unto self-condemning than self-justifying? And herein the doctrine of Popery is very foule, in that it doth teach men to justifie themselves, whereas if it were sound and Apostolicall, it should teach men rather to judge and condemne themselves, as Paules doctrine doth in this place. But let

them

them remember that thunderbolt of terrour in *Mat.* 5. 19. *Whosoever shall break one of these least Commandements, & teach men so, the same shall be called least in the kingdome of heaven.*

Secondly this may serve justly to reprove such as instead of judging themselves, doe judge and censure others. When was there more judging and censuring then at these dayes? We are growne very quick-sighted in prying into others, but we are blind in our owne causes. Is it not the practice of drunkards, of swearers, of usurers, of Sabbath-breakers, to censure religious people to be hypocrits, and the like? These can censure others, and that unjustly, but they cannot judge themselves: These can cry fie upon religion, fie upon this preaching, but they cannot say, fie upon my own beastly sins; fie upon my owne cursed courses. God almighty open your

your eyes, that you may ſee your owne eſtate.

Thirdly, this may be matter of comfort to poore dejected Chriſtians, which cenſure and judge themſelves: Let them be perſwaded that in this practice of ſelfe-judging they doe that which is pleaſing to God, eſpecially if they mingle faith with their judging.

If we would.] In that the Apoſtle doth put an *if* here; it doth imply, that *it is a queſtion, whether ſome will ever be brought to this ſelfe-condemning or no.* It is no eaſie matter for a man to condemne himſelfe, & to judge himſelfe aright. The Phariſee never came to this ſelfe-condemning *Luk.* 18. 13. He could ſay, *I thanke God, I am not as other men, &c.* but he could not ſay with the poore dejected Publican, *Lord be mercifull to me a ſinner.* The like may be ſaid of the Church of the Laodiceans,

ſect. 3.

Rev. 3. 17. She could say, she was rich and increased with goods, &c. but she could not see *that she was poore, and miserable, and wretched, and blind, and naked.* And are there not multitudes of Papists at these dayes, that never come to this practice of repentance? They will whip themselves possibly, and confesse to a Priest their sins, but by these things they thinke to merit, so that their very humility is pride; yea, (the more the pitie) wee have many amongst our selves of ignorant persons, which stand upon their owne good meanings, and upon their owne workes too much, of whom if any shall aske them this question, *How doe you hope to be saved?* they would answer, *by my good meaning, by my good prayers*, and the like; absolutely denying that ever they did any thing in their life that ever deserved damnation.

This

This I have found to be the answer of some which were above foureſcore yeares of age.

Now if any shal demand what should bee the reason that any should thus stand upō their own merits, and why they come not to condemne themselves; I answer: first, it is because they are ignorant, they know not that they are *wretched, Rev.* 3. 17. if they did know themselves they would certainely judge themselves. Secondly, people by nature are proud, they say *they are rich, Rev.* 3. 18. & therfore they cannot condemne themselves. Thirdly, many people live under a flattering minister, which is a maine cause that they never come to the sight of their estate by nature.

But let every one examine themselves, for assuredly if thou canst not condemne thy selfe, thou hast not yet attained the least degree of saving grace.

One of the first graces wrought in the heart of a Christian, is selfe-denyall.

Cap. 31.

Wee should not bee judged.

S. 1. THat is, we should not bee judged of God. Whence wee may observe in the first place, that *there is a judgement of God against sinne and sinners, as well as a judgement of men.* As adultery is to bee punished by the Iudges, *Iob.* 31. 11. So *Whoremongers and Adulterers, God will Iudge, Heb.* 13. 4. And as men shall hate and make desolate that scarlet Whore of *Rome*, *Revel.* 17. 16. So the time will come, that the Lord himselfe will judge the great Whore, *Rev.* 19. 2.

And it is to bee noted concerning this judgement of God, that

that it is according to equity, for *with righteousnesse shall hee judge the poore*, as *Isay* speaketh in his 11 Chapter, and fift verse.

Secondly, Gods judgement as it is just and equall, so it is with great severitie, the punishments inflicted by man, are but flea-bitings in comparison of it: the uttermost punishment which man can inflict, is but the death of the body, but the punishment which God inflicteth is destruction both of body and soule in hell-fire with the Devill and his Angels, for ever, *Luk.* 12. 5.

Thirdly, as Gods judgement is just and severe, so it is unpartiall. The Lord *judgeth without respect of persons, according to every mans worke*, 1 *Pet.* 1 17. The Lord in judging respecteth no man for his greatnesse, nor for his birth or honour. But every man of what condition so-

ever hee bee, shall bee judged according to his works.

The consideration whereof should serve to terrifie us from sinne, if wee feare not the punishments of men, yet let us feare the judgements of God. *Consider this, yee that forget God, lest hee teare you in pieces, and there bee none that can deliver you,* as *David* speaketh, you had better never to have beene born, then to fall into the hands of an angry God, you thinke it much to bee reproved at a Ministers hand for your sinnes, especially if you be grown rich, & great in the world, but know it for your terrour, that God will hamper the proudest of you, and if you come to bee judged of him, woe unto you.

Sect. 2. *If we would judge our selves, wee should not be judged.*] From whence we may observe, that *selfe-condemning is an especiall meanes to prevent present judge-*

ments

ments, and future condemnation.

Wee see this in *Ahab*, in 1. *Kin.* 21. 24. *Ahab* humbled himselfe, & was spared from imminent danger. We see this likewise in the *Ninevites*, the king of *Nineve* & his subjects humbled themselves in sackcloath and ashes, and the Lord turned away their danger.

The like may be said of the Sadduces, *Mat.* 3. they confessed their sinnes, and so escaped the wrath which was to come.

And indeed self-condemning is a meanes to pacifie God, and therefore a meanes to flie from wrath present and to come.

Secondly, it is the keeping of the condition. For God hath promised that if we judge our selves, we shall not be judged. Now if we keep the condition of the promise, to wit, if wee judge our selves, then it resteth upon Gods fidelitie, that wee shall not be judged.

Now the uſe which we are to make of this point, is, firſt, to teach us to praiſe God for his mercy, in that hee doth vouchſafe upon any condition to offer us meanes of reconciliation. Doth the Lord condition not to judge thee, if thou wilt judge thy ſelfe? O how much art thou bound unto him for this gracious offer! Thinke it not therfore much to judge thy ſelfe: If it were to put thy mouth in the duſt, to weare ſackcloath all thy dayes, to be impriſoned, to endure ſickneſſe, diſgrace and povertie; yea if it were to ſuffer the moſt tyrannous death that could poſſibly bee invented; yet if upon this condition, thou ſhalt eſcape the judgement of God, happy art thou. Would not a priſoner that is condemned to dye, bee content to hearken to any lawfull condition that the judge ſhould propound unto him, ſo that hee might

might escape an untimely death? yea, would hee not rejoyce and thanke the Iudge for the least offer of mercie? I trow yesse: Even so should we be thankefull to God, for this gracious Evangelicall offer: If yee will judge your selves, yee shall not bee judged; for were it not for this, and such like offers in the Gospell, what were our estate better then the estate of the very devils?

Secondly, this shewes that all proud Pharisees, and proud Papists, and others, which will not judge themselves, they shall most justly and most deservedly bee judged of God. Doth God offer them mercie upon condition of selfe judging, and will not their proud stomacks come downe? Will they not humble themselvs to God, thē who can justly blame God, if he condemne them for ever?

Thirdly, let this teach us to

be ſevere judgers of our ſelves, let us acknowledge our ſelves worthy of hell fire: the more we can judge our ſelves, the ſafer we are from Gods judging.

CAP. 32.

But when we are judged.

HEere the bleſſed Apoſtle preventeth an objection which might bee made againſt his doctrine in the 14. verſ. For whereas he had ſaid before, if we would judge our ſelves, wee ſhould not bee judged; ſome might poſſibly object and ſay, is it ſo indeed, that if we would judge our ſelves, we ſhould not be judged? then it ſeemeth by this doctrine, that the child of God is not ſubject to temporall judgments, but all for his good and profit, for *when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned*

Sect. 1.

with the world. Whence we are to obſerve, firſt, that *it is the duty of a Miniſter to be carefull, as much as in him lyeth, to prevent all objections, which may be made by his hearers againſt his doctrin.* So did Chriſt when hee knew in what kind his towneſmen of *Nazareth* would object againſt him, hee prevents them and ſaith, *you will ſurely ſay unto me this proverbe, Phyſician heale thy ſelfe: whatſoever wee have heard done in* Capernaum, *doe alſo here in thy Countrey, Luk.* 4. 23. but to this their cavill hee maketh anſwer in the very next verſe, *No Prophet is accepted in his owne Countrey:* as though he ſhould ſay, Doe you object againſt me, becauſe I worke not miracles amongſt you, as well as I did amongſt the Capernaites: verely I ſay unto you, the reaſon is in your ſelves: for I doe forbeare working miracles for your meere infidelity, and unbe-

leefe:

leese: The like practice we obſerve in *John* the beloved Diſciple, when he conſidered what the Church might object againſt his firſt Epiſtle, *to wit*, that it contained nothing but things which they already knew: Hee ſhapes them this anſwer: *I have not written unto you, becauſe yee know not the truth, but becauſe ye know it, and that no lye is of the truth*, 1 *John* 2.21. The like we ſee in *Paul*, he carefully prevēteth what the wicked might object againſt the Doctrine of Reprobation, *Rom.* 9.19. Why doth hee yet complaine, &c. And what any might object againſt his often inculcating or beating upon the ſame things by way of repetition, *Phil.* 3.1. *It grieveth me not to write the ſame things unto you, for you it is a ſure thing.*

And this preventing of objections is very neceſſary; firſt, in regard of the wicked, to prevent

vent ſin in them: for indeed it is no ſmall ſinne to contradict Gods truth delivered by Gods Miniſters: this ſin though it be lightly eſteemed, it is no leſſe then blaſphemy in the ſight of God, yea it is ſo termed in *Act.* 13.45. *They ſpake againſt thoſe which were ſpoken by* Paul, *contradicting & blaſpheming.* Now then it being ſo great a ſin, to contradict the truth, it is certainely the greater worke of mercie to prevent that ſinne in our brethren: and the way to prevent it, is to bee carefull to prevent objections.

Secondly, the preventing of objectiõs is neceſſary in reſpect of the godly, as namely to prevent ſcruples in their conſciences. How ſubject are tender Chriſtians when they heare the word preached, to take ſcruple, applying that to themſelves, which belongs only to the wicked. Ought not Miniſters therfore

fore to be very carefull, as much as in them lyeth, to prevent these scruples.

Thirdly, a Minister ought to be carefull in this kind, for his owne peace and safetie: for by preventing cavils & objections, he shall stop the mouthes of his captious hearers, which repaire to the Church (the more is the pitie) not so much with desire to receive any benefit, as to catch and entrap the Minister in his speech.

The application of this point may be this: first, it serves fully to reprove many of us Ministers, which many times leave our Doctrine too bare, and subject to cavils. Whence arise scruples in the consciences of the weake, whence it comes likewise to passe, that the mouthes of the wicked are opened against the truth, and their hands strengthened against the person of the Minister. Let Ministers amend

amend this fault, & let us learne of Christ to bee wise as Serpents, and innocent as Doves.

Secondly, this should teach people to pray for Ministers, that God would give them divine wisedome, that they may be able to fore-see objections, and to prevent them: There is a great deale of wisedome required to this busines: hee had need to be as wise as *Salomon*, that should bee able to prevent all objections which cavillous people will make against the truth at these dayes. But indeed, wee Ministers may justly say with the Apostle, Who is sufficient for these things?

Thirdly, this should teach people to be content with neat teaching; for there is no nearer teaching in the world, then this which is by way of removing of objections: For in removing objections, we shall necessarily find out & reprove those

cavils

cavils which drunkards make upon their Ale-bench, which carnall people make privately amongst themselves, yea in this we shall oftentimes meet with the very secret thoughts of evill men.

Now this is an hard saying, and who can beare it? who will not be ready to take up armes against a Minister, if hee come thus neare them. But let me say unto you in the phrase of Scripture. I beseech you brethren, suffer the words of exhortatiō. If the Word come neere unto you, Gods Kingdome comes neare unto you. If the Lord find out your private sinnes and corruptions, i is a good signe, that he is about to cure you. Therefore say with holy *David, Let the righteous smite me, for that is a benefit, Let him reprove me, and it shall bee a precious Oyle, which shall not breake my head.*

Fourth-

Fourthly, let people learne to ſave Miniſters this labour of anſwering frivolous objections, by their being leſſe cavillous againſt the Word: for if Gods Miniſters were not too much interrupted by the cavills of men, they might proceed to the handling of more neceſſary matter: and thus much for this poynt.

Sect. 2.

But when we are judged, we are chaſtened of the Lord. Whence we are to note, that *Gods judgments inflicted upon the godly, are but fatherly chaſtiſements.* And ſo indeed they are termed, *Heb.* 12. 6. *For whom the Lord loveth, he chaſteneth*: and *Reve.* 3. 19. *As many as I love, I rebuke and chaſten.*

And fitly are they ſo termed: for as a father chaſteneth his childe in love, and not in hatred; even ſo the Lord correcteth his children, nor becauſe hee hateth them, but becauſe hee loveth them. Secondly,

Secondly, as a father correcteth his childe with a desire and purpose to doe him good, and not to ruinate and destroy him: even so the Lord doth chasten his servants, not to destroy them, but with a desire and purpose to doe them good: whereupon *David* saith, *It is good for mee that I have bin afflicted, Psal.* 119. 71.

Thirdly, as a tender father doth not willingly scourge his childe, but as it were constrainedly, *to wit*, when he seeth no other remedy: even so it is said of God, in *Lam.* 3. 33. *Hee doth not afflict willingly, nor grieve the children of men.*

Where wee are to note, that judgements inflicted upon the wicked, are not fatherly chastisements, but rather fearefull punishments for sin, *The Lord doth speake unto the wicked in his wrath, and vexe them in his sore displeasure, Psal.* 2. 5.

Second-

Secondly, as the judgements of God upon the wicked are not in love, but in wrath, even so they worke not any good effect, upon the wicked, yea they worke onely for ruine and destruction unto them. Whereupon it is said in *Psal.* 140. 11. that *evill shall hunt the wicked man to destruction.*

We may see therfore what a privilege it is to bee the childe of God. If a man or woman be the child of God, then all afflictions are but fatherly chastisements, and for their good, whereas if they be not Gods children, then all their afflictions are heavie plagues, and for their hurt. We may well say therfore, it is a farre more excellent thing to bee the child of God with the greatest crosses that can befall in this life, then to be the child of the greatest Monarch in the World, with all the pompe and honour thereunto belonging.

Secondly,

Secondly, we must try, whether the judgements which are upon us, bee fatherly chastisements or no; and for the tryall of this, first, we must examine whether wee our selves be the children of God or no; for if we be not the children of God, our afflictions cannot be fatherly corrections, because God is not our father. Secondly, wee must examine whether wee have submitted our selves unto Gods correcting hand, as gracious children, without murmuring, or complaining. Willing submission is a great signe of a fatherly chastisement.

Thirdly, wee must examine what good use wee have made of Gods hand upon us. If our afflictions have made us better, it is a good evidence that they are no other but fatherly corrections.

CAP.

Cap. 33.

Wee are chastened of the Lord.

WHence we may note, *that all afflictions come from God.* It is he *that formeth light, and createth darkenes.* It he *that maketh peace and createth evill, Isay* 45.7 Yea what evil is there in a Citie, *which the Lord hath not done*, saith the Prophet *Amos* in his 3. Chap. and 6. verse, speaking not of the evill of sin, but of the evill of punishment?

The Saints have acknowledged this providence in their afflictions, from time to time. If *David* be reviled by *Shemei*, he wil acknowledge Gods hand in it, 2. *Sa.* 16.17. If *Iob* be deprived of al his substāce, he wil say, the Lord taketh away. *Iob.* 1.21

And indeed, all things come to passe by the providence of God, even to the falling of a Spar-

Sparrow upon the ground, and of an haire from our head, *Mat.* 10. 29. And therefore also afflictions are governed by the same providence.

Which should teach us patience in afflictions: we should be dumbe, and not open our mouthes, because he doth it, as *David* speaketh in *Psalme* 39. 9. It is a fearefull impudencie to murmure in afflictions, considering that God is the Author of them.

Secondly, we should try our selves, what sinnes are alive in us unmortified: and we must turne from those sinnes, to him that smiteth us. Consider that God smiteth, let not his smiting be in vaine.

Thirdly, is it God that afflicteth us? therefore wee must not seeke to VVitches and Wizards for cure, but unto God: *The Lord hath wounded us, and he will heale us, Hos.* 6. 1.

CAP.

Cap. 34.

That wee might not bee condemned with the world.

TWo things are here to be expounded: first, what is meant by the world: secondly, what is meant by condemnation. For the first, the word World is taken in divers senses in the Scriptures. Sometimes it is put for the frame of the world, as in *Heb.* 1.2. where it is said, that *by Christ the worlds were made*, that is, the great frame of the world, and all things therin contained. Sometimes also by *World*, we are to understand the profits, pleasures, and honours of the world, as in *Mat.* 16.20. *What is a man profited, if he gain the whole world, and lose his owne soule?* that is, what good shal it do any one to obtaine pleasure, riches, and honors, & to damne his owne soule? Thirdly, by world,

world, we are ſometimes to underſtand the elect people which dwell in the world, as in *Ioh.* 3. 16. *God ſo loved the world*, that is, his elect, *that he gave his only begotten Sonne, &c.*

Fourthly and laſtly, by the *world*, we are ſometimes to underſtand the reprobate people of the world, as in 1 *Iohn* 3 13. *Beloved, doe not marvell though the world hate you*, that is, though the graceleſſe & reprobate people of the world hate you. And in this laſt ſenſe it is taken in this preſent text, *that we might not be condemned with the world*, that is, with the reprobate people of the world.

The ſecond thing to bee explained is, what is meant heere by condemnation; and heere I muſt acknowledge that neither my tongue nor penne is able to expreſſe it. For as the joyes of heaven are unutterable, ſo likewiſe are the pains of hel. But we may

may in some measure guesse at those unspeakable pangs, by that dreadful sentence in *Mat.* 25. 41 *Depart from me yee cursed into everlasting fire prepared for the Devill and his Angels.* By which words we may gather, first that damnation it is an utter separation from God and Christ. Secondly, that it makes the person condemned accursed. Thirdly, that the torment which comes by it is infinit, for it is in fire. Fourthly that this torment it is endlesse & remedilesse, for it is everlasting fire. Fifthly, that this estate is most miserable and uncomfortable, for it is to be tormented with the Devill himselfe, and his wicked Angels, and that for ever.

And thus much for the exposition.

Sect. 1.

[*Condemned with the world.*] Hence first observe we this instruction, *to wit*, that *the reprobate world is sure to be condemned,*

ned, & the reason is, first, because it *lieth in wickednes, 1. Ioh. 5. 19.* and whosoever lye & continue in their sins, they are sure to bee damned. Secondly, because they neither doe nor can repent, they have impenitent hearts, *Rom. 2. 5.* and they which cannot repent, are sure to be damned. For mercie is only promised to the penitent. Thirdly, the reprobate world is sure to be damned, because it is ordained to condemnation, *Iude 4.* & Gods decrees they are unchangeable, as hee himselfe in his nature is unchangeable.

Objection But then it might seeme that it is in vaine to strive for salvation, for if a man or woman be reprobated, they are sure to be damned. *Answer.* I answer, as wee are bound to judge charitably concerning others, so we ought likewise to censure charitably concerning our selves, we are to hope that we are not repro-

bates, and therefore we must endeavour to worke out our salvation with feare and trembling. Secondly, suppose that this or that man were a reprobate, yet it is not in vaine for him to endeavour to breake off his sinnes, and to serve God, for hereby hee shall lessen his torments in hel.

But the use of this point may be, first to shew the wofull condition of cursed reprobates. For what happinesse is it for them to bee clad in Silke and Velvet, and costly apparell, & to fare deliciously every day with *Dives*, and then after a little time to be sure to goe downe to hell for ever? Let us not admire their happinesse of wealth or honor, much lesse let us envie their estate, but let us pitty thē rather. Secondly, this should teach us to examine our selves whether we be of the world or no. For if wobe of the world, and so

continue, woe unto us, it had bin good for us we had never beene borne. And why? truely the reason is plaine, the world shall certainely be condemned.

But thou wilt happily say unto me, how may I know that I am not of the world? I answer, thou must examine thy selfe whether thou dost not live in the sins of the world without repentance, for if thou fashion thy selfe like unto this world in thy life & conversation, it is certaine that thou art yet of it. But otherwise, if thou hast in former times bin a blasphemer, or sabbath-breaker, or a drunkard, or an adulterer, and such like, but now art a new creature, then it is evident that thou art not of the world, but art escaped out of it by vertue of repentance.

Secondly, examine thy selfe whether thou hast received the spirit of truth, which the world cannot receive, *Ioh.* 14. 17. for if

the ſpirit of truth and ſanctification be in thee, then it is certaine thou art not of the world; and thou maiſt try whether this bleſſed ſpirit be in thee or no, by the fruits of the ſpirit, ſpoken of *Gal.* 5. 22. 23. 24. *the fruit of the ſpirit is love, joy, peace, &c.*

Thirdly, examine thy ſelfe whether thou beeſt hated in the world or no, for if thou beeſt hated for the truths ſake, it is a ſigne that thou art not of the world, but that God hath choſen thee out of the world, as Chriſt himſelfe ſpeakes, *Ioh.* 15. 19. But otherwiſe if the world love thee, and fawne upon thee, and applaud thee, it is a fearefull tokē that thy eſtate is not good, there is as yet greater evidence that thou belongeſt to the world then to God, but to leave this point.

That we might not be condemned.] Hence obſerve in the next place, that *the elect children of*

God shall not be damned, though the wicked world shall not escape damnation. For so saith our Saviour Christ Iesus, Ioh 5. 24. *Verely, verely, I say unto you, hee that heareth my word, and beleeveth in him that sent me, hath everlasting life, and shall not come into condemnation.* The like we read in *Rom.* 8. 1. *there is no condemnation to them that are in Christ Iesus*, and in *Revel.* 20. 6. *Blessed and holy is he which hath part in the first resurrection: on such the second death hath no power.*

And indeed, Gods children must needs be saved, first, because they are ordained & predestinated to salvation, *Ephe.* 1. 4 & Gods decree is unchangeable, Secondly, because they are redeemed by the pretious blood of the Lord Iesus, 1. *Pet.* 1. 19. and such a price cannot be paid in value. Thirdly, because they were built upon such a rock as that

that the gates of hell ſhall not prevaile againſt them, *Mat.* 16. 18. Fourthly, becauſe they are kept by the power of God through faith, unto ſalvation, 1. *Pet.* 1. 5. and God is ſtronger then all, none is able to pul them out of his hand, *Iohn* 10.29.

But here poſſibly ſome may object, was not *Salomon* a child of God, and yet died in his ſin, & ſo was damned? Thus the Papiſts affirme indeed, but moſt uncharitably, for *Salomon* gives ſufficient teſtimony of his repentãce, in his booke called *Eccleſiaſtes*, therefore he periſhed not. And as for others that have made a great profeſſion of religion, and are fallen off unto prophanneſſ:, & ſo continue and dy, they were but hypocrites at the beſt, for if they had bin of the number of Gods children they would have continued with them, 1. *Iohn* 2.19. *Objection.*

Further, if any object that the *Objection.*

doctrine of assurance of salvation, is a doctrine of carnall liberty, or that it makes people secure and negligent. First, I answer such, that they know not what they say, there is no stricter doctrine can be preached, then the doctrine of assurance. Who is there that is truly assured of his salvation, but he is careful above al things to keepe that assurãce? Who is there that hath this hope but hee doth purge himselfe? Who is there which seeth the crowne of glory set before him, but he will strive for it with all his power?

But the use of this point may be first, to discover the falshood of the temptations of the Devill. For how many deare children of God doth he abuse, in making them beleeve that they shall certainely bee damned, whereas indeed there is no condemnation to them: But my deare brethren and sisters, beleeve

leeve not Satan, remember that he was a lyer and a murtherer from the beginning, if the Devill therefore tell you that you ſhall bee damned, bee you the more aſſured that you ſhall bee ſaved, for he uſeth to ſpeake by the contraries.

Secondly, let every one of us labour for this full aſſurance of ſalvation, it is worth all our ſtriving for it, it brings with it that peace which paſſeth all underſtanding, it worketh in us that joy which is unſpeakeable and glorious. Yea, without this bleſſed aſſurance our life will be moſt uncomfortable, and our death moſt terrible: For what joy can we have in life or death, while wee remaine doubtfull, what ſhall become of us in the world to come?

Thirdly, this muſt teach all Gods children to paſſe through the pikes of croſſes and afflictions, with joy and comfort, conſidering

sidering that though they may endure hard ship & smart here for a little time, yet there is a crown of glory laid up for them in the heavens which they shal be sure to receive, and our light afflictions which are but for a moment, are not worthy of this glory which shall bee revealed, as the Apostle speaketh.

Sect. 3. *That we might not be condemned with the world.* Hence in the last place observe we, that *afflictions sanctified are excellent meanes to prevēt damnation.* We are chastened of the Lord, that we might not be condemned with the world. This point may be proved by the example of the Prodigal, God did afflict him with poverty, & so by that meanes reclaimed him, *Luk.* 15. The like may be said of *David*, *Psal.* 119 71. and of *Manasseh*, 2 *Chro.* 33 12. Yea, many a dear chil[d] of God is able to say by experience, what excellent

meanes

meanes afflictions have bin to keepe backe their soules from hell, there is many a glorious Saint now in heaven, which had never come there, had it not beene for afflictions.

And indeed afflictions are meanes to breed in us a distaste of worldly vanities, and therefore they are especiall helpes to preserve our soules from hell.

Secondly, they are meanes to deter from sin; the burnt child dreads the fire, as the proverbe is: evē so Gods child being once cast into the fire of affliction for sinne, hee will beware how he gives God occasion the second time to cast him into such a scorching furnace any more.

Thirdly, afflictions are meanes to compell us to turne to God, as we may see in the forenamed example of the Prodigall son: The word allures us, but the whip drives us to God; now that which deterreth us from sinne,

sin, and driveth us to God, must needs bee an helpe to preserve our soules from hell.

The consideration whereof may teach us & stir us up to admire the admirable wisedome of God, for in this he bringeth light out of darkenesse & good out of evill. Afflictions are evill in themselves, and yet the Lord by his wisedome turnes them to our especiall good.

Secondly, we ought patiently to endure afflictions, yea we ought to be thankeful for them, by these the Lord aymeth to do us good, hee correcteth us that hee may save our poore soules from hell: O blessed bee the name of our good God for such smitings.

Thirdly, this serves to set forth the misery of the wicked in the middest of their worldly prosperity, they are not in trouble like other men, but are free from all affliction, & so are fatted

like

like an Oxe prepared to the slaughter. O how much better were it for them to be afflicted and corrected with Gods children for a time, and so to come to eternall life, then to enjoy the pleasures of sin for a season with worldly ease and prosperity, & in the end to goe downe to hell for ever! But thus much shall serve for this point.

CAP. 35.

Wherefore my brethren.

THis verse hath relation to the twenty ninth verse going before, where it is said, he that eateth and drinketh unworthily, eateth and drinketh his owne damnation.

From the occasion of which words, the Apostle doth frame this present exhortation: wherfore, my brethren, when yee come together to eate, tarry one for another; as though it were

were said, considering how dangerous it is to come unprepared to the Lords Table: Therefore bee sure you come with the preparation of love: Tarry one for another, &c.

Sect. 1 *Wherefore*, hence observe we, that *a Minister ought to deliver nothing unto the Church of God for Doctrine, but that which hee can sufficiently prove to bee the truth.* *Paul* himselfe comes with a Wherefore, that is, with a sufficient ground of his Doctrine.

For the prose of the point, let us observe Gods owne example in the ten Commandements. In the second Commandement, the Lord doth not only say, Thou shalt not make to thy selfe any graven Image, &c. but also he addeth three strong reasons to back his exhortation: as first, that he is a jealous God: secondly, that he visiteth the iniquities of the fathers, upon the chil-

children, unto the third and fourth generation: thirdly, that he sheweth mercie unto thousands on them that love him, & keepe his Commandements. The like hee doth in the third Commandement: He doth not only say, Thou shalt not take the name of the Lord thy God in vaine, but also hee addeth this weighty reason; for the Lord will not hold him guiltlesse which taketh his name in vaine. The like wee see in the fourth Commandement: and in the 5. The Lord doth not onely command *the keeping of the Sabbath*, and reverence and obedience to superiours, but he sheweth reason why we should bee obedient thereunto. Yea, it is not only Gods manner to confirme doctrine with sufficient proofe, but also it hath bin the practice both of the Prophets & Apostles from time to time. Of the Prophets, this is manifest

feſt out of *Eſay* 40. 5. where it is not only affirmed, that the glory of the Lord ſhall bee revealed; but an eſpeciall reaſon is added hereunto; For the Lord hath ſpoken it. Of the Apoſtles this alſo is plaine out of *Rom.* 13. 12. Where we are not only exhorted to caſt off the workes of darkeneſſe, & to put on the armour of light, but a pregnant reaſon is added thereunto, which is this: The night is farre ſpent; and the day is at hand, &c. More places might be multiplied, but theſe are ſufficient to manifeſt the truth of the point, *to wit*, that a Miniſter ought to prove whatſoever doctrine hee doth deliver unto Gods people.

Now the queſtion will bee, by what arguments a Miniſter ought to prove his doctrine. I anſwer, he ought to make good his doctrine by canonicall Scriptures: even as *Apollos* proved by

the

the Scriptures, that *Iesus* is the Christ, *Acts* 18.28. Yea, by the canonicall Scriptures rightly understood. For a Minister must not handle the Word of God deceitfully, 2. *Cor.* 4.2. Nor hee must not doe the worke of the Lord with deceit, *Ier.* 48. 10. Anabaptists and Separatists and Hereticks can bring Scriptures plentifully, for the maintaining of their unsound opinions: yea, the Devill can bring Scripture, *Mat.* 3. 4. But herein they faile, they bring not Scriptures in the right sense & meaning. And so they doe not sufficiently prove the things whereof they affirme.

And it is fit that Doctrine should be proved: first, that it may have the freer passage: and secondly, it is necessary that it should be proved by canonicall Scripture, that so the faith of Christians may not bee in the wisedome of man, but in the power of God, 1 *Cor.* 2.5.

But

Objection. But here some possibly will object. Suppose that a Ministers doctrine be a principle of Religion, or an Article of faith, doth it need then any proofe?

Answere I answer, yes, it ought to bee proved by the Scriptures; even as *Paul* proveth the Resurrection from the dead by many arguments, 1. *Cor.* 15. Indeed, if we see an Article of faith proved by Scripture, we must beleeve, though wee can conceive no naturall reason for it. And that without any further question.

Objection. I, but it may bee objected further: So long as a Minister doth deliver nothing but that which hee knowes to be the truth, what need he stand upon proofes? I answer, yes, proofe of doctrine is necessary in respect of the hearers. Howsoever, in civill matters indeed, we are to beleeve one another upon credit: but in matters of Faith, a child is not to beleeve his

his owne father, nor a brother his owne flesh, nor an Auditor his Teacher, unlesse sufficient proofe be brought.

But to conclude this point. The use of this may serve; first, to manifest the unsoundnesse of the Doctrine of Popery. Doe Popish Teachers prove their Doctrine by canonicall Scriptures rightly understood? No verely: they obtrude upon the consciences of the people what they list, without proofe, under a colour that wee are bound to beleeve as the Church beleeves. This is an injurious and tyrannous practice.

Secondly, it serves justly to reprove many Ministers amõgst our selves, which are often times too negligent this way: They doe not prove their Doctrine by Scriptures. How can such Ministers expect that saving Faith should ever bee wrought by their doctrine? It

is

is not the word of man which will worke it, but it must be the Word of God. So saith the Apostle, Faith comes by hearing, and hearing by the Word of God, *Rom.* 10.

Thirdly, this must teach judicious hearers, to try the Doctrine which they receive, whether it be of God, or no. They must marke whether it be sufficiently proved, or no. There is left unto the Christian hearers, the power of discerning betweene good & evill, between truth and falshood. They must use this power wisely in the discerning of Doctrine.

Fourthly, it must teach every one of us, that if we heare sound doctrine, & manifest proofe out of Scriptures, we must be thankfull to God for it, & receive it, not as the word of man, but as the word of God: Yea, wee must carefully practise it, for else it were better for us, if it

were

were not so evidently proved. The more manifest that the wil of God is made unto us, the greater is our sinne, if we rebell against it, we being left without excuse, *Iohn* 15.22.

My brethren] From this compellation, we may observe this instruction; to wit, *That Gods Ministers and Gods people are brethren. Paul* himselfe here, though hee was an Apostle, yet he acknowledgeth the *Corinthians* in this verse to bee his brethren: and the like he doth in *Acts* 22.1. Yea this was not *Pauls* practice alone, but also it was the practice of *Stephen*, *Acts* 7.2. *Men, Fathers, and Brethren.* And of *Iames*, in the third Chapter of his Epistle, the first verse: *My Brethren, bee not many Masters.* More places might bee multiplyed, but those are sufficient to prove the point. Sect. 2.

Now the Ministers and the people

people are brethren in two respects: first, by nature, thus *Lot* termed the very *Sodomites* his brethren, *Gen. 19. 7. My Brethren, doe not so wickedly.* Secondly, by grace: and they are brethren by grace: first, because they have all one Father, *Iames 1. 18. Of his owne will hee gat hee us.* Secondly, because they have all one Mother: *For Ierusalem, which is from above, is free, and is the Mother of all, Gal. 4. 26.* Thirdly, because they are endued with the same *grace*; to wit, with Faith, whereby they are made the children of God. Both Ministers and people wee have the like precious Faith, *2 Pet. 1. 1.* Fourthly, and lastly, because they shall bee heires of the same inheritance: for the Crowne of Righteousnesse is not provided for *Paul* alone, but also for all them which love the appearing of Christ, as the Apostle himselfe confes-

seth

ſeth ingeniouſly, in 2. *Tim.* 4. 8.

Objection.

But here ſome may poſſibly object: Doth not this debarre miniſters utterly from the vſing of ſharpe reproofe to the people, conſidering they are their Brethren? I anſwer, it doth not at all debar them: for Miniſters are commanded to uſe ſharpe reproofe, *Tit.* 1. 13. Yea, it is the property of a friend to reprove ſharpely, when he ſeeth juſt occaſion. But the truth is, the very reproofes of Miniſters muſt be in love, becauſe they have to doe with their brethren. Miniſters ought to preach Chriſt, not of envie, but of good will, *Phil.* 2.

The ſecond objection may be this: Are the people brethren? then why may not they preach as well as the Miniſters? I anſwer, becauſe they are not called of God, as was *Aaron*, *Heb.* 5. 4. It is not ſufficient to the making of a Miniſter, that he is

a true

a true Christian brother, and that hee have some gifts of knowledge, but he must have a cleare calling unto the Ministry, both from God and man.

But to come to the use of this point. Is it so that the Ministers and the People are Brethren? Hence therefore, Ministers are to learne, first, humility: we must not be Lords over Gods Church, 1 *Pet.* 5. 3. We must not be of an Antichristian spirit, usurping authority with tyrannous usage of our Brethren; but we must still remember we doe but rule as one brother in love over another, and not as a master over his servant.

Secondly, this should teach Ministers, to have an especiall care to nourish the people with the Manna of the Word preached, and of the Lords Supper; even as *Ioseph* doth promise to nourish his Brethren, *Gen.* 50. 11. What naturall brother will

see

ſee his brother periſh for want of food, and will not relieve him? Therefore non-reſident Miniſters deſerve not the name of brethren, in that they ſuffer the people to periſh for want of diligent preaching.

Thirdly, this ſhould teach the miniſters to bee zealous for the ſalvation of the people: even as *Paul* was for the ſalvation of his brethren the Iewes, *Rom.* 9. 2. 3. I confeſſe we are not bound to deſire that wee might be ſeparated from Chriſt, for our brethren; but certainly we Miniſters ought to be very zealous for the peoples ſalvation: for elſe where is our love, or compaſſion, or miniſterial affections.

Secondly, conſidering that the Miniſters & the people are brethren: therefore the people muſt learne hence; firſt, to bee willing to heare Gods Miniſters, and to interpret in the beſt ſenſe their Doctrine and inſtruction.

ction. Let them receive miniſterial teaching, as the advice of a Brother which deſireth their good: and not as the rebukes of an enemy, which deſireth their hurt. What is the reaſon that people profit no more by teaching, but becauſe they eſteeme not their Miniſter as a Brother, but as a great enemy?

Secondly, this ſhould teach people to deale with their Miniſter as with a Brother, that is courteouſly, and kindly; affording unto him chearefull maintenance; not ſeeking unkindly to deprive him of his due; not rayling upon him, or reviling him; or offering unto him any other indignity or diſcourteſie. Remember your Miniſter is your Brother.

Thirdly, this ſhould teach people in a lawful courſe to defend their Miniſters; even as *Moſes* defended his Brother the *Hebrew*, *Exod.* 2. 11. Howbeit

beit, not by tumult, yet both by their ſpeeches, and by their purſes, and by their friends, I ſay in a lawfull courſe, and not in a tumultuous or unlawfull. It is ſhameſull to ſee how people will leave their poore miniſters in the briers at theſe dayes. Doe they remember that the Miniſters are their Brethren?

Thirdly, conſidering that miniſters and people are Brethren: therfore this ſhould teach both miniſters & people theſe leſſons:

Firſt, not to ſcorne one another, though there may bee difference in reſpect of riches, honors, worldly prerogatives, and the like. Let us remember we are brethren.

Secondly, this ſhould teach us to be peaceable one towards another. We muſt ſay as *Abraham* ſaid to *Lot, We are brethren, why ſhould we contend?* O that wee Miniſters and people could ſeriouſly conſider that we are Bre-

thren; how would this pacifie wrath and contention amongſt us? There would not bee ſo much bitterneſſe as there is, nor ſo much malice; nor ſo much ſpight, if this were well conſidered, that we are Brethren.

Thirdly, this ſhould teach us to rejoyce one of the good of another, becauſe wee are brethren: and one brother rejoyceth for anothers proſperitie. Let the Miniſter be the peoples rejoycing, and let the people be the Miniſters rejoycing, as it was with *Paul*, 2 *Cor.* 1. 14. We muſt not therefore envie the good one of another, as it is the practice of too many to thinke every thing too much for Miniſters, nouriſhing in themſelvs the ſpirit of envie.

Fourthly, this ſhould teach both Miniſters & people to pray one for another. One brother will pray for another; even ſo ought the Miniſter to pray for the

the people, according to the example of *Paul, Phil.* 1.4. and the people for the Minister, according to the example of the Church, *Acts* 12.5.

Cap. 36.

When ye come together to eat.

MArke here, it is not said, when ye come together to gaze, or when ye meet together to sleep, but when ye come together to eat.

Whence observe we, that *holy actions ought to bee done unto those ends unto which they are appointed of God in his revealed will.* The Sacramẽt of the Lords Supper was appointed by Christ to be eaten, and here it is denoted as a duty of the Church to meet together to eat. The like may be said of the rest of Gods ordinances. Preaching is ordained of God to be a meanes to convert the soule, *Acts* 26.18. Sect. 1.

and to work faith in the heart, 1 *Tim.* 4. 6. and lastly, to worke Christians to new obedience, *Heb.* 13. 17. we must be carefull to see that it bee used to these ends, and that it take this effect in us.

The Lords Supper was ordained of God to put us in remembrance of Christ his passion, 1. *Cor.* 11. 24. to feed our soules to life eternall, *Mat.* 26. 26. and to confirme our faith, the Sacraments being seales as well as signes, *Rom.* 4 11. Therfore we must not repaire unto this blessed banquet (as some doe) to save our selves from presenting, or for custome, and the like, but wee must come to those very ends, whereunto God hath appoynted this businesse.

Thirdly, prayer is ordained of God to be an especiall part of his owne worship, *Mat* 4. 10. to avert and turne away danger, *Gen.* 18. 23. to convey all blessings

ſings unto us, *Iohn* 16. 14. wee muſt uſe it therefore to theſe ends and purpoſes.

Fourthly, the Sabbath is ordained of God, for a reſt from bodily labour and the like, *Deu.* 5.14. Secondly, to be kept holy, *Iſa.* 58.13. Thirdly, for works of mercy, 1 *Cor.* 16.2. We muſt beware therefore of keeping it to our owne ends, as for the ſeeking of our pleaſures, or profit, or the like. We muſt celebrate it to thoſe ends and purpoſes whereunto God hath appoynted it.

Fiftly, good works are ordained of God, firſt, that God may be glorified, *Mat.* 5.26. Secondly, that the mouthes of the wicked may bee ſtopped, 1 *Pet.* 2. 15. Thirdly, that our brethren may bee relieved, 1 *Cor.* 13.3. Fourthly, that wee may be received into everlaſting habitations, *Luke* 16. 9. Bleſſed are they which doe good workes

to theſe ends and purpoſes.

This may ſerve to condemne the Papiſts, which have perverted every ordinance of God to their own ends. Yea, it may cõdemne many likewiſe amongſt our ſelves, which come to the Church, & to the Sacrament, but not to thoſe ends which God hath appointed, but they come to heare novelties, or to catch ſomething that they may cenſure the Miniſter, or they come to ſatisfie the law, and the like: but let all ſuch know, that they offer no other but the very ſacrifice of fooles, they ſhall not come as they come to day, to cauſe their comming to bee accepted of God.

The like may be ſaid of ſuch which ſeeke their pleaſure and their gaine upon the Lords day, neglecting the ends whereunto God hath ſanctified the Sabbath. Yea, ſuch alſo which doe good works to their own ends,

as

as for vaine glory, and the like, and respect not unto what ends God hath sanctified them, they are justly to bee condemned by this doctrine.

CAP. 37.

Stay one for another.

Sect. 1.

WHence wee may observe, that *the Sacrament of the Lords Supper is a publike busines, & not a private.* Gods people must come together, & they must stay one for another, as we see in this place. And the like also we read *Acts* 20.7. where it is said that the Church came together to break bread, that is, to receive the Sacrament. Now I demand, to what end should the Church come together, if this had bin a private businesse? To this purpose the Apostle also reproveth the *Corinthians*, because every one received his

owne ſupper before others, that is, becauſe they turned that which was a publike buſineſſe into a private, 1 *Cor.* 11. 21.

Objection. But here ſome poſſibly may object, that Chriſt adminiſtred the Sacrament in a Chamber, *Mar.* 14. 14. which might ſeem to warrant private receiving: but to this I anſwer; Chriſt indeed adminiſtred the Sacrament in a chamber, but it was with publike perſons, he ſate downe with the twelve, *Mat.* 26. 20. which was more ſolemne than if hee had ſate downe with a thouſand ordinary Chriſtians, ſo that hee made no private buſineſſe of it.

Anſwer. I but ſuppoſe a Chriſtian be viſited with ſicknes, and cannot repaire unto Gods houſe, to bee partaker of the Sacrament, may not ſuch lawfully require the Lords Supper in private? To this I anſwer, we have no warrant to turne publike duties into

to private ordinarily, for this or that mans particular occasion, but such as are visited are rather to strive (if they may without danger) to come, or to bee brought unto Gods House, that they may be partakers with the rest of the congregation. Men in case of weakness will straine themselves far for their bodies sake, as we reade of the cripple, *Acts* 3. which was brought daily and laid at the beautifull gate of the Temple: and as we reade also of him that was sicke of the palsey, he was content to bee brought in his very bed to Christ, that hee might be healed. Shall people be content to straine themselves for their bodies, and shall they not much more straine themselves for their soules? Or suppose that thou bee not able to come, or safely to bee brought, yet remember for thy comfort, God will accept thy will for the deed;

deed; the Lord knoweth thy desire after the Sacrament, and he will accept thy desire.

This may serve justly to reprove such as are so earnest for the Sacrament upon their death-bed, and they are the rather to be reproved, because commonly they are ignorant persons, and secondly because they are such as have neglected the Sacrament in their health. I say, they are commonly ignorant persons, for what judicious Divine upon his death-bed will require the Sacrament? Or what judicious Christian Especially without a competent number to receive with them? And secondly, that they are common neglecters of the Sacrament in their health, it is manifest by experience.

Secondly, this may teach us to ply the Sacrament whiles we may have it seasonably, that is, during the time of our health.

For

For it is a true saying, hee that plyeth the Sacrament in his health, hee shall not need it in his sickneſſe.

Tarry one for another.] Hence obſerve wee in the next place, that *there is backwardneſſe in the very children of God, unto holy duties* If all the holy *Corinthians* had beene ſo forward to come to the Lords Supper as they ought, what had there needed any tarrying one for another? We ſhall not need to inſiſt upon the proofe of this point, our own experience doth manifeſt the truth of it. For how backward are we to heare Gods word? How loath are we to give almes? how negligent to pray, and the like? And the reaſon of this backwardneſſe is, *Sect. 2.*

Firſt, becauſe we know not the neceſſity of theſe things, for if wee knew the hearing of the word to bee the one thing neceſ-

neceſſary; ſurely wee would heare more then wee doe, the like may be ſaid of the neceſſitie of prayer and almeſ-deeds, if we knew what need we have to pray, both in reſpect of others, & likewiſe of our ſelves, we would not be ſo negligent in this dutie as we are. And ſo if wee knew the neceſſitie of good workes, *to wit*, that that tree which brings not forth good fruit, ſhall bee hewen downe, and caſt into the fire; certainely wee would not be ſo barren as we be.

The ſecond reaſon wherefore Chriſtians are ſo backward unto holy duties, is, becauſe they carry about with them the corruption of nature, which maketh them indiſpoſed unto that which is good; ſo that they cannot doe that which they would. Yea, the Devill alſo and the world become pullbacks unto us in the beſt things.

But

But here ſome poſſibly may object: Are Gods children backward unto good duties? it may ſeeme no: for did not *Hanna* ſerve God with faſting and prayer night and day? *Luk.* 2. 37. And were not Gods people ſo earneſt to heare the word preached, as that they did tread one upon another? *Luk.* 12. 1. And was not the Church ready or willing to workes of mercie, even above their ability? What backwardneſſe was there in this people? *Objection.*

I anſwer in the words of Chriſt himſelfe, *Math.* 26. 41. *The ſpirit indeed is willing, but the fleſh is weake.* So farre as any child of God is regenerate and ſanctified, ſo farre he is willing unto good duties: but ſo farre as he remaineth ſtill unſanctified, ſo farre hee is aukward and untoward. *Anſwer.*

And the uſe which we may make of this point, is this; firſt, it

it ought to humble the best of Gods people, in that they are so backward to good duties; especially considering how prone we are to evill. We can easily be rash angry; wee are quickly provoked to revenge, but wee are not so soone perswaded to goodnesse: What a shame is this unto us?

The second use of this point may be this. It may serve justly to reprove such as by their mocks and taunts, and hard usage, and the like, doe labour to discourage the children of God from their holy wayes. This is the sinne of many Masters of Families, which labour to daunt their religious servants in the very entrance into profession. But alas, my Brethren, consider the Doctrine, we are backward to good duties of our selves, and therefore wee need no pullbacks, but rather incouragements.

Thirdly,

Thirdly, this may ſerve to manifeſt the greatneſſe of their ſinne which ſcoffe at forwardneſſe in Religion. Alaſſe, my Brother, whoſe worke doſt thou ſcoffe at, when thou ſcoffeſt at forwardneſſe? Is it not the worke of God which thou derideſt? Thou ſeeſt what we are by nature? namely, backward unto all good; therefore forwardneſſe muſt needs bee Gods worke. And if it bee Gods worke, woe unto thee if thou mockeſt at it.

Cap. 38.

If any man hunger, &c.

HEnce obſerve wee in the next place, that *it is lawfull to eate or to drinke before the receiving of the Sacrament, even upon the ſame day wherein the Sacrament is adminiſtred.* This Sect. 1.

is

is manifeſt, in that the Apoſtle ſaith, *If any man be hungry, let him eate at home.* And in that alſo our Saviour himſelfe ſaith, *That which entreth into the mouth, defileth not the man, Math.* 15.11. Yea, at what time was this bleſſed Sacrament ordained at the firſt, but *after Supper*, 1. *Cor.* 11.25. Other proofes might be multiplied, but theſe may be ſufficient.

But this point muſt bee underſtood with ſome cautions. I ſay therefore againe, it is lawfull to eat or to drinke before the Lords Supper; provided firſt, that it be in caſe of weakneſſe, or neceſſitie. Secondly, that it be with moderation, and ſparingly. Thirdly, that it bee privately, without the offence of others. For otherwiſe, if theſe rules be not obſerved, we may offend in the abuſe of our Chriſtian liberty.

Well, the uſe which we may make

make of this point, is this; first it may serve to take away a scruple from the weake conscience, which being ignorant of its liberty, feares to eate or drinke at such a time though there be never so great need.

Secondly, it must teach us to magnifie Gods mercie towards us, in that hee doth condescend to our weakenesse: for it was in his power indeed to have made it damnation for any man or woman to take a crum of bread, or a drop of drinke before this blessed Supper. But blessed be God, who hath respect to our infirmities.

Thirdly, we must learne not to turne the grace of God into wantonnesse: for we must not think that we have any libertie by this point to eat or to drink excessively, or to the making our selves more unfit for the worship of God That which is spoken, is spoken especially for the

the weake, that they may know their libertie.

Cap. 39.

Left ye come together unto condemnation.

Sect. 1.

THat is, left yee be damned for adding your love-feasts unto the blessed Sacrament. Whence observe we, that *it is a damnable sinne to adde any thing to the essence of the Sacrament?* for as it is a damnable thing to adde to Gods word, *Revel.* 22. 18. so it is a damnable thing also to adde to his workes. And the reason is, first, because it derogates from Gods wisdome, as though hee could not make things perfect without our helpe. Secondly, because mens additions they doe not perfect, but rather pollute Gods Ordinances.

This poynt meets especially with

with *Papists*, which have most damnably added to the very essence of the blessed Sacraments; making their additions essentiall parts of the Sacraments. But we will not further insist upon this poynt.

Cap. 40.

The rest will I set in order, &c.

Sect. 1.

HEnce note we in the next place, that *there ought to be an order in the Church of God.* This is manifest not onely by this Text, *The rest will I set in order*, but also out of 1 *Corin.* 14. 40. where it is said, *Let all things bee done honestly, and by order.*

And the reason of the Doctrine, is: first, because God is not a God of Confusion, but of Peace, 1 *Cor.* 14. 33. Their proceedings should not bee done confusedly, but orderly.

Se-

Secondly, because it is a joy to Gods people to see things done by order, as we gather out of *Col.* 2. 3. where *Paul* doth testifie that he joyed beholding the order of the *Colossians*.

Let this therefore teach us to study the peace of our Mother the Church; and let us not be enemies to any lawfull order established by her. Let us learne of *David* in 1 *Chron.* 15. 13 That God is to bee served, not confusedly, but in due order.

sect. 2. *The rest will I set in order, &c.*] Whence observe we in the last place, that *this order which ought to bee in Gods Church, it is to bee prescribed either expressely, or by consequence by Gods Word.* *Paul*, which was an Apostle, must set things in order. Thus when things were amisse in any of the Churches, they were set in order againe by Epistles written unto them, as we see in the Church

Church of *Corinth*, of *Gallatia*, *Epheſus*, and the reſt.

And indeed, the Word of God is able to preſcribe the beſt order; and therfore it is fit that every true Church ſhould be ruled and guided thereby.

This makes againſt them which think to ſway all things by their greatneſſ, and by their carnall reaſon, and the like: but they muſt know that the word of God muſt judge us at the laſt day, and therefore it ſhould governe us for the preſent.

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